PARKER ON BAPTISMAL REGENERATION.

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NOTICES.

Perhaps the Author will be pardoned for giving the following out of a mass of testimony in favour of this publication, spontaneously forwarded within the last few weeks by several of the Nobility and Gentry, as well as Clergy, and which could not have been in any degree the dictate of *personal predilection*, since to no one of them is he known, except by name.

Dec. 12, 1846.

TO THE REV. EDWARD PARKER.

"Rev. and dear Sir,

"I send you a post-Office order for 100 copies of your valuable work on Baptismal Regeneration."

"This is the best refutation of the error in a few pages that has yet appeared: I hope to distribute Five pounds' worth."

"Will you forward me, by post 50 of your truly orthodox Sermons on Baptismal Regeneration."

"We have read with much gratification your work, on Baptismal Regeneration, and shall be glad of 100 copies."

"Your Sermon, so admirably adapted for general distribution, refutes an error unhappily taught in this neighbourhood; please to put aside 50 for me."

"Accept the thanks of all here, for so ably refuting the pernicious doctrine of Baptismal Regeneration, in the pamphlet, which we shall do our very best to circulate."

"I hope you will not consent to curtail the Sermon a single syllable, nor omit a word of the notes; oblige me by forwarding 100."

"I desire to thank God for having put it into your heart to write this Sermon, which contains no one sentiment in which I do not fully agree: will you send me 100 for distribution."

I have recently met with the following notices.

"This is a neat and cheap little tract containing some most excellent matter on the most important subjects referred to. The insidious progress of the Tractarians requires the boldest and most decisive maintenance of the Protestant principles of the Reformation,—and the Author battles herein, for those great principles, like a true soldier of the faith. His refutation of the Baptismal Regeneration dogma, is absolute and incontrovertible, and his exposure of Tractarian duplicity, and equivocation, and falsehood, is sufficient to cover the whole sect with confusion."—*Western Times.*

"The two Sermons which this little publication comprises, are devoted to the consideration of two very important topics. The first, to the refutation and condemnation of the Romish doctrine of Baptismal Regeneration; the second to the full justification of the Church Catechism. To those, many we know there are, who wish for an able argumentation and eloquent vindication of the doctrines of the Church of England, on these very important points, we confidently recommend these pages. They have already attained a very extensive circulation, and won the energetic approval of many of the brightest ornaments of our Establishment. In the Rev. Author, the Tractarians have found a polemic, master of his weapons, and fully capable of exposing their most intricate sophisms. We had marked some beautiful and argumentative passages for quotation: but as we find the book published at a merely nominal price, and therefore within the reach of the most humble in society, we shall restrict ourselves to one, after recommending the work to the earnest attention of our Protestant friends, and confidently assuring them that its perusal will contribute in no small degree to their pleasure and edification."—*National Protector.*

"We much regret that press of matter prevents our quoting at great length from this most excellent, well-timed, interesting, and instructive work; its low price, however places it within the reach of every person; and published, as it is, with a desire to be useful 'in those unhappy localities infested with Tractarian heresy, or where the plague-spot of Popery is spreading,' we should be wanting in duty to our Church and the cause of Gospel truth, did we not strongly recommend it to our readers for their perusal, and wish it a wide circulation and abundant success."—*Church Sentinel.*

"Mr. Parker's adversaries plainly feel and own the force of these Sermons, for they have left them unanswered, and prefer making a querulous appeal to the Bishop, which he has treated with the neglect that so cowardly a step deserved. It reminds one of Jupiter in Lucian, when being at a loss for an argument with Menippus, he threatens to strike him with a thunderbolt, 'Thou appealest to the thunderbolt, then own thyself conquered,' is the reply."——*M.A., Oxon.*

THE WORD OF GOD, THE CHURCH OF ENGLAND, AND RIGHT REASON,

DIRECTLY OPPOSED TO THE

TRACTARIAN DOGMA OF BAPTISMAL REGENERATION.

BY THE

REV. EDWARD PARKER,

VICAR OF STOKE GIFFORD.

J. NISBET & CO. BERNERS' STREET, LONDON: JONES, BRISTOL: SHEPHERD, CLIFTON.

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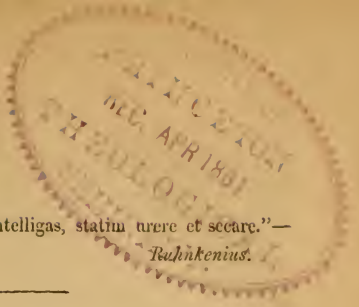


"Furorem judicabat, quod non intelligas, statim urere et secare."—
Ruhnkenius.

TO THE

LAY MEMBERS OF THE CHURCH OF ENGLAND.

My Christian Friends.

In the year 1830 I attended a course of Lectures, the object of which was to show that the Creed of the Church of Rome is anti-scriptural—her worship idolatrous—and her precepts, as well as practices, immoral. The enormities charged upon her were of a character so gross as to engender incredulity. Notwithstanding that the Lecturer was well-known as a gentleman of education, of high moral bearing, and of distinguished abilities, I could not believe but that some of his statements were (however unconsciously) exaggerated. It appeared to me, at that time, to be impossible for a religion so contrary to all that is true—so opposed to all that is rational—and so darkened by crime, to exist for a single hour amid the light of civilized nations, even in a world so fallen as ours. But I now know that the Rev. W. T's charges were and are capable of a full substantiation, that his accusations were rather below the mark than above it, that the case is even *worse* than he represented. During the last twenty years I have diligently investigated the Canons, Creeds, and acknowledged Authorities of that Church, for the purpose of ascertaining with accuracy what her *Principles*

and *Doctrines* really are. I have also traced her blood-stained footprints upon the World's history, and there found her *Practices* just such as *must* have been anticipated by any one competent to perceive the relation between cause and effect, for the tree can bear no other fruit than its own, and the tiger as occasion offers, will evince his ferocity. That she is thoroughly anti-Christian—the dire opponent of the Redeemer's true Church —"The mystery of iniquity"—the great "Apostacy" foretold and fore-doomed in the Word of God, is to my mind as certain as that two and two make four. There is I verily believe nothing, without the Infernal Regions, that can for a moment be compared with the depths of iniquity to be found in this impious, blaspheming, idolatrous, and soul-ruining system. Deliberately and advisedly do I adopt the language of the immortal Reformer (and if you, reader, are half as well acquainted with the subject as he was, you will do the same,) and say, "If my voice were thunder and every word I spoke a thunderbolt, I would employ them all against a system the most dark and deadly—the most corrupt and erroneous—the most unchristian and tyrannical—the most vile and abominable—the least like God, and the most like Satan, my eyes ever witnessed." Referring to the enormities of the same *godless* community, *Hooker* says, "If I open my mouth to speak in their defence, if I hold my peace and plead not against them so long as health is within my body, let me be guilty of all the dishonour that ever hath been done to the Son of God."

The fact is so well known as to render it hardly necessary for me to state, that, owing, among other causes, to the patronage of Governments, the apathy of Protestants

the defection of certain Clergymen, and her own subtle and strenuous efforts, this deadly heresy "to be abhorred of all faithful Christians," has within the last fifteen years made astonishing and alarming progress in this our beloved Country. As a specimen, look at the three hundred per cent increase of Chapels, Priests, and those "Decoys" the Sisters of Mercy, in this second City of the Empire.

Distinctly commanded in the Scriptures of truth, and in accordance therewith solemnly pledged at Ordination to be "ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's Word" (more especially referring, as no one can doubt, to the teaching of the "False Prophet" of Rome,) I have, as far as my limited sphere allowed, felt it an imperative duty to obey a command so explicitly enjoined, and to redeem a pledge so unreservedly given. Among other means to this end, "Fifth of November" sermons have been preached, and sometimes printed—tracts of the Reformation and Protestant Associations distributed—and where circumstances required—anti-popish meetings have been called together and addressed. Thinking however that Popery bearing its own title, and therefore undisguised, at least to a considerable extent, could make but little way in an age and nation blessed with so much intellectual and scriptural light—that none except the most besottedly ignorant could be sufficiently befooled to embrace a scheme so revolting, my aim has more particularly been to strip "the mother of harlots" of her mask when advancing under the specious and deceptive forms of Tractarianism and hyper High-Churchism; involving as these do principles, and ex-

hibiting as they do practices, admirably calculated to pave the way for Romanism, by reducing personal and spiritual religion to something little more than ritual and ecclesiastical.* In the April of 1845, the Sermon, Heb. xiii. 9. was preached, and by request of two congregations, printed. Shortly afterwards at the suggestion of a very eminent Clergyman it was placed under the same cover with that on Matthew xiii, 30., and the two have reached a fourteenth edition. A Clergyman of the Church of England recently found a copy in a poor man's cottage, and declaring he would have no such erroneous publications in his parish, committed it to the (Does not this savour of Smithfield?) flames! Perhaps he had read that sentence, "the power of Superstition is strong, but the power of *Reason* is stronger; if you would support the former, you must *enchain* the latter." Firmly confident that Right must eventually prevail, that all such attempts at suppression are vain, nay, that they are the very means to accelerate its progress, that although the adversaries may rage, and strike, and burn, yet, like Antæus, Truth will rise stronger from every blow, and brighter from every flame, under this persuasion I am tempted to say to my neighbour,

> Ure meos libros, qui non intelligis, illinc
> Est tamen in tenebras lux oritura tuas.

How the matter will be estimated as it becomes known to the inhabitants of Protestant Britain, in the light of

* Let me urgently recommend to your perusal "Provincial Letters," and "Tractarian Secession to Popery", by the Rev. G. S. Faber, Prebendary of Salisbury. And should you, Reader, be led thence to study this gentleman's more voluminous works, you will have a rich treat, whether as a Christian or a Scholar. There is no writer living to whom Protestant England owes so deep a debt of gratitude.

the nineteenth century, it will possibly be more easy than pleasurable for the Rev. Gentleman himself to guess. The only instances resembling it, which occur at once to the mind, are those of "Jehoiakim," of which you read in Jeremiah xxxvi. and the Romish Priest "Molloy," who last year burnt the Bible in Birmingham. We all know that as "Cannon is the last logic of kings," so fire is the darling logic of Rome, the Jehoiakim method of suppressing truth, which (having the power) she has adopted in all ages and nations, burning and consuming whatever opposed her, whether books or their authors. I was credibly informed yesterday, that an inhabitant of Leicester, meeting with these sermons, which appear to elicit the venom of heretics as the red rag does that of the serpent, had imitated the wicked king to the very letter, first using the knife and then the flame. Verily, the dispositions of Satan's children are always alike, and sometimes, as here, there is an extraordinary coincidence in their actions.

That there are points in connection with this deed of a Brother Clergyman, which admit of extreme severity of remark without even bordering on injustice, is obvious; but I forbear, gladly forbear. Having, thank God, no hostile feeling to indulge, entertaining towards the agent no one unfriendly sentiment, (wherefore should I?) I carefully abstain from all that might bear the interpretation of personal, and speak of the act itself, only so far as the interests of Religion, the general good, and a vindication of my own conduct seem to demand.

It must be remembered that this gentleman and I are ministers of the *same* "Reformed Church"—Have subscribed the *same* "Articles," articles too, "intensely

charged with Protestantism"—Profess the *same* "Creed" —Use the *same* Liturgies"—And are in the *same* "Diocese." Surely then it will be reasonably expected that we observe the *same* ministerial conduct, that we be found *unitedly* offering resistance to any prevailing error or heresy; and where, as here, this is so far from being the case, that what the one employs the pulpit and press to promulgate, the other burns to ashes, the unavoidable inference is, that one of the two must be a heretic or something very like it. The question upon which judgment is asked, the point to be decided, is, *which* of the two? *Was the Vicar right in printing these sermons, and the Rector wrong in burning them,* or, *was the Vicar wrong in printing them, and the Rector right in burning them?* In order to arrive at a just conclusion it will be necessary for you to consider what the Bible commands —what our Church teaches and requires—what we two have severally promised—the circumstances of the Church and Nation—what Popery is—her gigantic advances—and the aid and encouragement she has received, from the writings and apostacy of the Tractarian Priests against one of whose errors the sermons are levelled.

In order that your verdict may be in accordance with truth and equity, you must next please to examine these two Sermons for yourselves: do me the favour, let me say the justice, diligently to test and try them by that only decisive standard the *Word of God*, also by the lower standards which the *Church of England* and *Right Reason* afford. To give you the opportunity, they are herewith reprinted, for my christian friends to read

if they will, and my Tractarian opponents to refute if they can.

Whether the "Initiated," and more acute promoters of what are falsely enough termed "Church Principles" will deem it discreet *thus early* to revive the burning process, I of course cannot say; whether they will approve of the step as wise, or pronounce it rash and but too likely to open the eyes of Laymen to the chains that are forging for their liberties, and the spiritual tyranny that awaits them, I pretend not to determine. It may possibly call to mind that individual who went out to commit murder, but alas, unskilful in the use of fire-arms, committed *suicide*. One design of the New Sect undoubtedly is to "take away the Key of Knowledge," my own opinion is, that it will *not* subserve that end, inasmuch as in all human probability it will call increased attention to the subject, and give to the writings subversive of their views a still wider circulation than they have yet obtained; an anticipation, which, should it be verified, will afford another instance of a man's burning his own fingers when burning something else, Daniel iii. 22. Looking off the unlawfulness of the transaction, and only on the probable result, I beg then to tender the Rector my hearty thanks for rendering me perhaps the very best assistance in his power; he has, if I mistake not, helped forward the spread of principles antagonistic to his own, right well.

What the High Church Clergy, or what I may think, is however comparatively of little moment; the question of absorbing interest is, what my Lay friends do *you* think of acts such as this? I mean not of this in par-

ticular, but of the advance of a scheme which is clearly indicated? It is, believe me, a matter in which you are most deeply concerned, since. if the effort now making by a self-aggrandizing and domineering faction should succeed, it is *you* who will be the victims, it is *you* who will be exhibited to the world as fettered dupes to adorn the triumph of priestcraft. Napoleon addressed the Pope in these words "Priests were not made to govern," and woe, woe, woe to the Nation under the cruel pressure of their sway. Aristotle writes, "The worst of tyrannies is the tyranny of a multitude of tyrants;" had he seen, as we have, the iron despotism of Papal Rome, he would have written, "the worst of tyrannies is *the Rule of a Priesthood.*" Now it is certain that neither individuals nor nations can be reduced to such grinding slavery until they have been reduced to ignorance; the process is, first darken the intellect, then put on the collar; degrade to the brute, then mount and ride. England is now, thank God, intelligent, and the ruthless tyrant of the Tiber can never more priest-ride her population, and trample her religious liberty in the dust, until that intelligence has been obscured, or greatly dimmed, her sons deprived of knowledge, and their understandings blunted into stupidity. Aware that the lights of Scripture and reason are instant death to the creed of Rome, the first object of her advocates will of course be to cloud with error and darken the mind of our people. The question in the Vatican is, in what manner can this be best effected? In Popery's *own name* the thing is next to impossible; the crackling of the fagot is heard, and Smithfield rises at once to view, "in vain the net is spread *in the sight* of any bird." She

must creep in and on *by stealth*—must have a *new title*—wear a *mask*—employ a subtle *pioneer*—and thus if possible carry back the people to the dark ages, to the gloom in which the old Harlot can live and riot. And has not such been her policy, for that the Tractarian movement is a *Jesuit* movement will be doubted least by those who know most of the acts of the one party and the principles of the other. Those unhappy few of the Clergy who have in the last fifteen years been playing their pranks before the British Public, are little else than the mere puppets of men, still more subtle than themselves, moving and directing the wires from behind. They are in a greater or less degree the unconscious agents of the mystic Babylon; employed gradually, cautiously, and almost imperceptibly to introduce her dark enslaving system; to urge "reserve"—to deny the right of private judgment—to depreciate preaching—to decry controversy—to burn books—any thing in short, to prevent thought and the acquisition of knowledge: and all, that the lady in "scarlet and purple" may take her seat on the stultified beast, even on that "ignorance," which she declares to be "the mother of devotion." One can almost hear as it were "the Man of Sin" whispering to those of his masked Missionaries who are *in the secret*, "Do everything by little and little—restore the Churches according to our model—replace the crosses—set up the images—paintings—altars—screens—go on to adorn the altars with laurel and ivy crosses—with the crown of thorns—flowers, and such like gew-gaws. Let the folks have abundance of intonings—chaunting—and "all kinds of music"—nay, if they are sufficiently perverted to endure it, bring kettle-drums, trumpets, and

regimental bands into the Churches—and don't interfere with their worldliness, such as masquerades, balls, but on the contrary, go yourselves as capital "polka dancers" if you like; only take care to attend, and also urge their presence, at "Matins," and on "Saints' days," by way of set off; in a word, be diligent to observe and do whatever is best calculated to deaden spirituality—banish thought—lull suspicion—induce formalism—and so advance the interests of your friend the Pope."

It is an enquiry which thousands put with anxiety—will the inhabitants of this great and free country be so imposed on? Will they be so gulled by a clique of Priests, many of whom are themselves the mere dupes and tools of still deeper designers? Will they permit the advance of principles and practices which upon a former occasion subverted their Church—desolated their Homes, and rendered tenantless their Throne? Principles which make the Clergy everything, the Laity nothing? Will they, through pure indifference, become the victims of a tyranny which operates not to manacle the body, but to fetter the mind; not to enchain the limbs, but to enslave the soul? Will they sacrifice personal security, which is always involved in the sacrifice of true religion? Will they surrender God's blessed truth, and their own spiritual freedom? *I think not.* The indignation of Protestant Britain will by and by be aroused, and she will in that hour have a heavy account to settle with these Romanizing gentlemen. Swift as their advance has been, their fall will be swifter. At England's awakening, there *must* be a renunciation of their false teachings and superstitious ceremonies, *or* an abdication of their pulpits; unless indeed they would have them emptied without

consulting the Incumbents, or, it may be troubling the Authorities. May it be the former. May they repent, believe, and be saved; and that the time may soon come when a God of love and mercy shall strike the fetters of "Sin, the Pope and the Devil" off a captive world, and so all worship Him in Spirit and in truth, is the sincere prayer of

My Christian Friends,

Yours faithfully,

EDWARD PARKER.

P.S. The prefatory remarks which occupy the next few leaves had been written for the press before I heard of the "burning;" and although, added to this letter, they make the Introduction somewhat lengthy, and perhaps tedious; yet must I crave indulgence, and beg you to let it pass, inasmuch as just now I have not time to alter and re-arrange for the purpose of condensing.

PREFACE.

THE following Sermons and Letters have arisen out of the circumstances of the times; are indebted for their existence to the revival of a Faction, which in the days of the first Charles attempted to foist Romish tenets upon the Church of England, and by this means to restore the errors, superstitions and blasphemies of "the Man of Sin." They have had the privilege of passing through much "evil and good report," have been censured by the party whose censure the Author values as praise, and approved of by those whose approbation is abundantly encouraging.

That so plain an avowal of sentiment upon this matter would elicit a good deal of rancorous feeling in a certain quarter, and cause even some old friends to look coldly, it was not very unreasonable in one who knows something of the world's enmity to truth, its hollowness and hypocrisy, to anticipate; accordingly that "cost had been counted." That so much (as it is believed) scriptural and therefore conclusive evidence would stagger, perplex, and confound the adversaries—that the boldest would shrink from any attempt at a reply—that the most acute having a wholesome dread of being reasoned down, would not dare to enter the fair and open field of argumentative discussion,[1] (*John* iii. 20.) was not altogether unexpected. But that recourse would be had to the unchristian, ungentlemanlike, and unmanly weapons of

abuse, perversion, slander, and even paltry menace, certainly was *not* counted on; the cost of which has been a smile at their threats—pardon of their slander—compassion for their weakness—sorrow for their sin—and prayer for their conversion. With regard to the *threats* that have been and yet may be employed, let not the most powerful of the opposite party imagine for a moment, that such will in the slightest degree daunt or deter; for even if unsupported by what must always inspire a sufficiency of christian courage, namely, conscious rectitude and the strongest confidence in the scriptural character of one's own principles and creed, there would be ample protection against the oppressor in the fact, that the day has long since passed away wherein authority could put down what argument could not answer, and, mark it Reader, freedom will be lost ere it ever return. Darkened as the world is by error, yet is it partially enlightened by truth; and the Author has gratefully to acknowledge the very favourable reception given to his pages by the Protestant portion of the community, who have rapidly passed them through numerous editions, and given them a very extensive circulation in the shape of pamphlets. The request has been frequently and strongly urged that a new edition be allowed to issue in a somewhat better type and form. So far from there appearing any objection to such a proposal being acceded to, consent is readily given, for the following among other reasons.

It affords the Writer an opportunity of distinctly and explicitly contradicting a report which has been actively circulated, viz., "Mr. Parker's views on Baptism have undergone a considerable change." Were this state-

ment as correct, as it is false, what then? Men changing their opinions affect not the truth—that being immutable. This is however a very stale trick employed for the purpose of blunting the edge of publications which it is found inconvenient to answer, and the nature of it is plainly indicative of its origin, "speaking lies" being the never failing characteristic of Rome, and of whatever or whoever appertains or assimilates to that "harlot" Church. Let my own parishioners, and if it concerns them at all, the friends of Evangelical truth generally, be assured, that as the infallible Word (and not that false, deceptive thing, "Tradition") is my sole "Rule of faith," there is not (thanks be unto God) the shadow of a shade of change in my opinion respecting the initiatory sacrament; from the position first taken not one step have I receded, of Protestant truth not one iota has been surrendered. The longer I live, the more closely and prayerfully I study the Bible, and the nearer I approach to an everlasting state of existence, the more (if possible,) deep and complete is my conviction, that Satan has not a more fatal and powerful engine for the destruction of the immortal soul than the false and delusive dogma of Baptismal Regeneration; and my earnest prayer to Almighty God, is, that He will of His infinite mercy open the eyes of those who preach it to a consciousness of their guilt and danger, and fast close the hearts of those who hear it against its reception.

Another reason why I would take advantage of any and every legitimate means for placing before the public mind arguments which disprove the unconditional efficacy of the sacrament, is, the conviction that this per-

version of Baptism forms the base and support of the new Oxford scheme, it is the very key-stone of their arch, the root of the evil; if then it falls before the artillery of Heaven, i. e., Scripture and right reason, their whole system falls with it; the foundation is gone, and the unsightly Vatican-like edifice of false doctrines, and popish ceremonies, and carnal ordinances, and superstitious observances *must* come down with a crash, like that of Jericho at the blast of the divinely appointed instrumentality.

Again—the situation in which we are placed as a Church appears to require that every Evangelical Minister of our religion should make it broadly manifest, "whose he is, and whom he serves;" his declaration of adherence to the religious principles and doctrines of the Reformation should be of the most open, explicit, and unshrinking character. He must hold in scorn that truckling time-serving policy, which some few among us with the profession, though *without the principle* of Evangelical religion, adopt: these gentlemen manage some how or other to accommodate themselves to any and all circumstances, keeping a keen eye upon the quarter in which the wind sits and trimming their sails to suit their interests. For instance, they will stand upon the platform and plead for the Missionary or Bible Society, and to keep upon terms with the other side, will "restore their Churches" after the Popish model: such "blowing hot and cold" is as contemptible among men as their being "neither hot nor cold" is offensive and disgusting to that Omniscient Being who will shortly judge them. Surely just at this time there is a loud, and not to be neglected call for a decided answer to the

question, "Who is on the Lord's side—who?" For have not the Tractarian heretics perverted some in authority? Has not the sword of persecution been drawn? And is not a Minister of Jesus Christ at this hour being refused induction to a benefice simply upon the ground of his denying that there is any necessary connection between the outward and inward parts of a Sacrament? A dogma strenuously maintained by the Romish Apostacy, but which no branch of Christ's true Church ever held or ever can hold, inasmuch as it cannot be proved from Holy Writ, and in our day we find that none, save the very weakest of its advocates are rash enough to rest it on that proof. Is it not then a clear and imperative duty that we stand firmly by our brother in the faith? Ought we not to unite our voices with his and in a tone of thunder exclaim:—We are *Christians*, the Bible is our *only* Rule, and *we will not* have this papal falsehood imposed on us—we are *Ministers* of England's Church, and as "Watchmen," set for the defence of Zion—as "Stewards," who must give account—as "Shepherds" to whom our Flocks look for "bread," and not "husks," WE WILL NOT permit this erroneous and soul destroying doctrine to be promulgated among the people? To our Heavenly Father—to the blessed Redeemer—to the true Church—to our own souls—to the cause of truth—to the world at large, we are responsible for offering it our most stern, determined, uncompromising opposition.

That we shall meet with some things calculated to discourage, there is no doubt; it is well that it should be so, may I not say, necessary? We have already witnessed desertion from our ranks, have seen the truth

abandoned at the beck of preferment, "the loaves and fishes" proving too strong a temptation for men with heads partially enlightened, but hearts totally unchanged; affording additional evidence to the fact, that nothing short of the new principle of spiritual life implanted in the soul by the Holy Ghost, can in the hour of trial preserve from apostacy. (*1 John* ii. 19.)

We must likewise expect to be considered intemperate —termed over-zealous—shunned as injudicious—nay, perhaps declared to be "beside ourselves," and even some of those with whom of late we walked as friends, who in smooth and less trying times, when a test of character was wanted, seemed with us, will now evince their indecision (you know the part the "Bat" acted in the quarrel between the Birds and Beasts) and lack of principle, pass by on the other side, and exhibit the utmost carefulness not to offend the opponent powers to the prejudice of their earthly interests; for it is in unison with all experience to anticipate that a bold and decided course will present an almost insuperable barrier to professional advancement. We must nevertheless quietly, faithfully, and firmly act (and be prepared for the consequence,) upon the assured conviction that the principles of the Gospel are not the principles to rise by. No temporal loss, no worldly privation, no earthly concern, no amount of ridicule, obloquy, or assault upon character, must for one moment be allowed to weigh in this matter; our hands have been put to the plough, and woe unto him that looks back, our testimony has been borne to the truth, and woe unto him that turns aside to lies.

If however the discouragements are considerable, it should be borne in mind the encouragements vastly

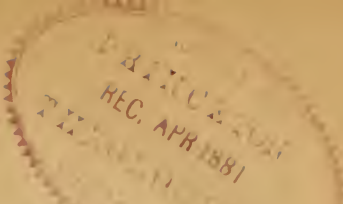
exceed them ; the former are all of a sublunary and comparatively trifling character, the latter bear the stamp of everlasting, "the things which are seen are temporal, the things which are not seen are eternal." What more powerful stimulus to the performance of duty can be needed than the thought of that glorious and blessed Redeemer, who has done, is doing, and will do, all *for* us and *in* us, "the Friend born for adversity," "the Friend that sticketh closer than a brother," "the chiefest among ten thousand, and altogether lovely?" Dwell also upon the lofty distinction conferred upon such poor, weak, guilty, sinful, unworthy creatures as we are, in being employed as the instruments of making known "the great salvation," and extending a kingdom, one day to be universal as it is endless. Often too may we profitably meditate and be encouraged by the thought, that through the Captain of the Lord's host, there is for every faithful soldier victory in the battle and a crown in the triumph. May God of His mercy give to each and all of us grace to be humble, thankful, believing, holy, and resolute followers of our Divine Master, who having redeemed us to God by his blood, expects that we be faithful to His cause at all times, and doubly strenuous in trying ones.

E. P.

December, 1849,

THE DOCTRINE
OF
BAPTISMAL REGENERATION,
REFUTED AND EXPOSED.

Fourteenth Edition.



Hebrews XIII. 9.

"Be not carried about with divers and strange doctrines."

Dearly-Beloved Brethren,—If the Christians of England ever needed this exhortation, they surely need it now; now, when erroneous creeds, issuing in unholy practices and superstitious observances, are deluging this portion of Protestant Christendom; when "divers and strange doctrines" are abounding on every side; when thousands, and tens of thousands, are being carried hither and thither upon the shifting wind of false opinions; when the seamless robe of Christ is all rent and torn—the Church divided—the body mangled—the members separated—unity sacrificed—charity gone: when souls are lost—saints lament—angels weep—and devils triumph. To pass by the schisms and heart burnings among those of whom better things might have been hoped, what dire and enormous heresies have, within a few years, swept, like poison winds over our land, more defiling to its soil than were the vermin to Egypt, more destructive to man than the sirocco of the desert. We have seen "Irvingism," with horrid impiety, impugning the holiness of the Holy One; "Socialism," with a creed so filthy that the Pagan would shudder at it: and "Tractarianism," with its unscriptural dogmas, puerile frivolities, and Popish trumpery. The Church of Scotland, with a decision and energy that were worthy of her, at once expelled the heresiarch, and "Irvingism" may be considered defunct. The common decency of mankind has indignantly remanded the abominable tenets of an "Owen" to those infernal regions whence they had issued. But modified and modernised Popery, ycleped "Tractarianism," seems to think itself more than a match for Episcopal authority; with the language of submission on its lips, virtually sets at defiance our

ecclesiastical rulers; and from this apparent power—from its lofty assumptions—carnal character—and remarkable subtlety, is blinding the mind, and blighting the piety, of England; the Oxford teaching "eats as doth a canker;" yes, to the delight of Romanists and to the joy of Infidels, it is gradually undermining the religious principles of the Reformation, aiming to deprive us of the blessed truths and invaluable privileges, for which our martyred forefathers wrote—and prayed—and struggled—and bled—and died. Among the "divers and strange doctrines" which this sect has the hardihood to inculcate, are the following: *Scripture is not the sole rule of faith! We are justified by the Sacraments! Spiritual regeneration, of necessity takes place at Baptism! Christ is personally and bodily present in the Eucharist! The Gospel is to be preached with reserve! The Laity are without the right of private judgment! Sin committed after Baptism cannot be forgiven in this world! The very existence of a Church depends upon the Apostolical succession! Prayers are to be offered for the dead!* [2] These, and "many other such like things," do they say and teach, thus impiously "laying aside the commandment of God and holding the tradition of men." Love to their souls dictates the prayer, "Father, forgive them, for they know not what they do," nor, "whereof they affirm." You have only to compare all this with the Romanist's faith to perceive that they *agree together* like the two edges of an indenture: whereas, if you place such a creed alongside the Word of God, and the soul-saving truths of our Protestant Church, it will on the instant appear that they are more than inconsistent, that they are *incompatible;* the contrast is not only strong, but *violent.* And this easily accounts for that laud and love of Rome, and that abuse and hate of Protestantism, with which the works of Tractarians abound. With such principles, it is all explained why they assign to the Saviour a "holy home" in that Church which is headed by "the man of sin" and "drunk with the blood of the saints;" why they affectionately term her

their "mother and sister," whom the Bishop of Oxford has recently denounced as "the opponent system of Christianity," and whom our homilies declare to be "so far wide from the nature of a true Church, that *nothing can be more.*"

It is a question that naturally arises, and one of grave import, what is the duty of the ministers of Christ under these circumstances? A great part of our bishops have given a practical reply to that question by publicly condemning, and as publicly warning, their clergy against the new opinions. Surely, then, it well becomes the clergy, in their turn and place, to caution and earnestly exhort their flocks against the being "carried about with these divers and strange doctrines." We hear much in this day of "charity" and "peace:" the former is a principle most heavenly, the latter, its lovely offspring: may grace implant the one in all our hearts, then will the other be assuredly exhibited in all our lives. There is, however, such a thing (and, alas, a very *common* thing) as a *spurious* charity, resulting in a *false* peace; compromise and cowardice are among its ingredients: it may be recognised by its lazy indifference to truth—its infidel disregard to the glory of God—and its Gallio-like carelessness as relates to the highest interests of man. Of a liberalism so sickly—of a sentimentality so puling—of a principle so ruinous—let us beware: a great man has well said, "Charity is an angel, while she rejoiceth in the truth; a harlot, when she rejoiceth in iniquity." To become an Ithuriel's spear is not pleasant: the clangor of controversy is a sound not musical; nevertheless, the rose is defended by the thorn—the atmosphere is purified by the hurricane—the shepherd must sometimes kill a bear or a lion—and the minister of Christ must not only *feed* the flock, but also *refute heresy*, and sternly rebuke error; ever bearing in mind that there is a limit, up to which *love will concede*, but beyond which *truth must contend.* We know one, who when that limit was passed by the "false brethren," "gave place by subjection, no, not for an hour, that the

truth of the Gospel might continue with" his hearers; neither was it more necessary for him to "fight with beasts at Ephesus," than it is for us to fight with "the beast" at Rome. Another Apostle exhorts us to "contend earnestly for the faith which was once delivered unto the saints;" and, moreover, we have most solemnly pledged ourselves to be "ready with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word." How, then, he can be considered "a good minister of Jesus Christ," who neglects to sound the alarm, to "put the brethren in remembrance of these things," I am at a loss to understand. In my estimation, such apathy is *treachery*, and such silence *sin*.

I am not aware that it has been specially alluded to in any of the Episcopal charges, and it is also held by some who do not go all lengths with the Tractarians; but as it is, perhaps, the most specious, the most common, and certainly not the least destructive, of these "strange doctrines," I shall this morning, call your attention to that Popish figment,—"Baptismal Regeneration."

"Strange" indeed, since both name and thing are alien to the Bible, and unknown to the Church. You may search the Scriptures, and ransack the authenticated documents of the English establishment, and there is nothing about "Baptismal Regeneration," either in the one or the other; no such term, no such doctrine; it is a foreigner, and one too that never can be naturalized, never can be invested with the privileges that appertain to those blessed truths which are natives of the Bible, and home-born subjects of the Church of Christ. The term, "Baptismal Regeneration," is at this time employed by a class of persons who entertain the peculiar view, —*that every individual who receives the rite of Baptism, at the hands of a duly authorized minister, is thereby spiritually regenerated; that when the water is sprinkled, and the words uttered, the baptized invariably becomes a lively member of Christ's mystical body; and has no right to date his conversion from any other point of time, whether*

*before or after ; this being, not only the certain means, but that whereby alone the heavenly principle can be implanted.** Now, my dear brethren, you and I are, by nature, "dead in trespasses and sins," for "in Adam all die," and unless, through the influence of the Holy Spirit, are "made alive in Christ," we can never escape the torments of the damned, never enter the realms of bliss. It is then of vital and eternal moment, of the very last importance, to ascertain whether this *is* or *is not* true, whether this is, indeed, the means *by which*, and the time *at which*, spiritual regeneration is effected? Need I say, that a question, involving such vast consequences, demands to be considered apart from prejudice, with

* It is one thing to *deny*, another to *disprove:* the Tractarian party are sufficiently apt at the former, but woefully reluctant to attempt the latter. Baptismal Regeneration, as here defined, is objected to, as misrepresenting their views. Although tolerably conversant with their writings, thank God I abhor their principles, and *therefore* would not *knowingly* speak or write anything but *truth*. The "simple" and "saintly" Dr. Newman, as that gentleman is styled by Dr. Pusey (the only praise they get is from each other and from Rome,) lays down for himself the following rule of action—"He both thinks and speaks truth, *except* when consideration is necessary: and *then*, as a physician for the good of his patients, he will be false, or utter a falsehood, as the sophists say"!!! Not having adopted so *very* simple and saintly a rule, I embrace the opportunity afforded me in this second edition, of giving the following quotations from the "Tracts for the Times," as a full and complete justification of the statement referred to, as demonstrative evidence that their own pernicious practice of misrepresenting has *not* been resorted to:—"Regeneration is in Scripture connected with baptism; it is *no where* disconnected from it. Baptism is spoken of as *the source* of our spiritual birth; as no other cause is, save God." "There is no hint that regeneration can be obtained *in any other way*, but by baptism." "Holiness is *actually conferred* on us in baptism, as members of the holy Son of God, and clothed with him." "*Whosoever*—has been baptized, was thereby incorporated into Christ, and so being made a portion and member of the Son of God, *partakes of that Sonship* and is himself a child; so that henceforth the *Father* looks upon him, not as what he is in himself, but as *in* and *a part of*, his well beloved Son." To quote farther is unnecessary: I merely tell the author of the last passage, Dr. Pusey, that when he dared to pen that man could be a "partaker of *Christ's* Sonship," he dared to pen a blasphemous impossibility.

calm deliberation, in a prayerful frame, and with a deep consciousness that the everlasting all of ourselves, and of thousands, is suspended upon the tremendous enquiry; for be it observed, that if its advocates are in *error*, they are assigning to their hearers a character and privileges which they *never really possessed*, thereby chanting a lullaby over souls that are unregenerate—wrapping them in the folds of a false security—and rocking them into the death-sleep of a dark delusion. I do not more conscientiously believe, I am not more thoroughly persuaded of the existence of a God—that the Bible is His Word—that the Lord Jesus is man's Saviour—and that sinners are justified through his merits received by faith—I say, my conviction is not more deep, and fixed, and firm, that all this is *true*, than it is that "Baptismal Regeneration" is *false*. So flatly does it contradict Scripture—so completely does it thwart the main design of a Sacrament—so directly is it at issue with our Church's teaching—so easily is it overthrown by an appeal to facts—and so unmerciful and immoral is its principle, that were I ignorant of the devices of Satan—of the blinding influence of sin—and of the power which self-love and superstition exert over the human mind, it would require a stretch of charity, amounting to compromise or weakness, to give any man credit both for honesty and discernment who could continue in our Church and hold it—who could claim to be rational and contend for it—who could believe the Bible and maintain it. Let us now proceed to consider some of the grounds for objecting to this "strange" doctrine.

I. "Baptismal Regeneration" flatly contradicts the Scripture.

This is the test of truth, the only standard of right and wrong: "to the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Examine then the cases of baptism given us in the New Testament, and you find not a sin-

gle trace or vestige of this stranger. But not merely is it *unwarranted* by the page of inspiration, it is openly and directly *at variance* therewith; not only nothing *for it* in the written word, but every thing *against it*. The great change, essential to salvation, is distinctly declared in this only rule of a Christian's faith and practice to be effected by *another and widely different means or instrument*, viz., *the Gospel*. Observe the following passages:—"Now ye are clean *through the Word* which I have spoken unto you."—"Sanctify them through thy truth, *thy Word* is truth."—"Being born again, not of corruptible seed, but of incorruptible, *by the Word of God*."—"And this is the Word which by the Gospel is *preached* unto you."—"In Christ Jesus I have begotten you *through the Gospel*."—"Of his own will begat he us *with the Word of truth*." Is it possible for language to be more explicit and decisive than this? Does it not at once and for ever establish the truth, that the means of producing spiritual regeneration is the preached Word? Accompanied by the Spirit, it is the Heaven-appointed instrument of conversion, of giving the new life to those whom God effectually calls, and therefore the Apostle says, "I am not ashamed of *the Gospel* of Christ, for *it is the power of God unto salvation* to every one that believeth;" and in another place, "*the preaching of the cross* is to them that perish, foolishness; but unto us which are saved it is *the power of God*." If nothing else could be adduced to overturn this fiction of the priests, the declarations of God's eternal and unchangeable truth that it is effected by *another means* would be amply sufficient; this alone is proof decisive of the question, and sets it for ever at rest in the mind of the true believer. But in addition to this, on examining the inspired record you will find it consistent with itself, in placing preaching, hearing, repenting, and believing, *before* baptizing: it supplies you with numerous instances of a change of heart *preceding* baptism. Saul was baptized *at* Damascus, he was converted *on his way* thither. The Holy Ghost operated

upon the minds of three thousand of Peter's hearers, and they received the rite *after* they had been pricked in their hearts. In one chapter we have Lydia and the Philippian Jailor converted by the preaching of St. Paul, and *subsequently* receiving Christian baptism. The Eunuch of Candace said to Philip, "see here is water, what doth hinder me to be baptized?" he replied, "*If thou believest with all thine heart*, thou mayest." Cornelius the Centurion—Peter's hearers in his house—the believers in Samaria—and the thief on the cross (who was never baptized at all!)* may be named as affording similar testimony. These *facts* make it abundantly evident that the Apostles baptized such as were, or were supposed to be *already* regenerate; which sacrament they received just as Abram did the corresponding rite of circumcision, "a *seal* of the righteousness of the faith, they *had*, or professed to have, *yet being unbaptized*.

Again: if the implantation of the new principle in the soul were inseparably connected with this ordinance, would it not be made of *transcendent importance* in Scripture? Would not the Redeemer have instituted it *earlier* than he did? Would he not have directed his Apostles to go and baptize every where, *instead* of go and *preach* every where? Would not Saint Paul have said, "Christ sent me not to preach the Gospel, but to baptize," rather than what he *did* say, "Christ sent me *not* to baptize, *but* to preach the Gospel?" And had it been certainly efficacious to the spiritual renewal of man, is it possible that one so zealous for the conversion of his fellows, could have *thanked God* because he baptized *only two* in the Corinthian Church, Crispus and Gaius!

* Mr. Maskell, Chaplain to the Bishop of Exeter, makes an effort to get over this difficulty by supposing the penitent to have been baptized by the water which issued from the Saviour's side!! This is at least new and indicative of the Rev. gentleman's fertility of *invention*. It calls to mind the child who thought rain to be angel's tears wept over a sinful world. The difference is, that whilst the philosophy of the infant connects with it a beautiful idea, the theology of the clergyman is most disgustingly absurd.

The supposition is absurd. What then becomes of "the strange" and pernicious doctrine that this Sacrament is the *certain and only* means of imparting spiritual life? It falls before the Word of God like Dagon did before the ark. No wonder its advocates wish to keep the people in ignorance—deny the right of "private judgment" to the laity—urge the doctrine of "reserve" —and consider too wide a circulation of the Scriptures injurious. Error has ever shunned to grapple with truth, and darkness fled away from light.

II. "Baptismal Regeneration" is directly opposed to the Teaching of our Church.

The characteristic feature of the Church of England is, that she is *scriptural;* this constitutes her glory and her beauty, and is the cause of her utility. Her Articles, Liturgy, and Services are in close accordance with the revelation from on high, and *therefore* is she Apostolical. Hence it is that she has ever been held in such high esteem by the sister Churches of Christendom, and hence also is it that she has the high honour to be vilified and opposed by the Romish apostacy and its Tractarian adherents: she feels "their censure to be praise, as their praise would be censure." In nothing is her conformity with that Word, which is her only rule and guide, more striking than in the point under consideration: the coincidence is exact; and the closer is the scrutiny the more evident will it appear. She positively requires of *candidates* for baptism to be the subjects of renewing grace; she demands as *qualifications* for the rite that which evidently *implies regeneration;* and she neither can nor will admit them to the font unless they already have, or profess to have, that spiritual life, the existence of which is invariably *presupposed* in her services. Observe her "*Catechism.*" "What is *required* of persons *to be* baptized?" "*Repentance*, whereby they forsake sin, and *faith*, whereby they steadfastly believe the promises of God made to them in that Sacrament." Here

we have the qualifications of such as propose to *become* partakers of this rite; and what are they? "Repentance and faith," both of which *result* from regenerative grace, and can no more be where that is not, than effect can be where there is no cause. They are Christian graces which invariably *follow* that life implanted in the soul from on high; they are the *consequences* of spiritual vitality, and they are the *pre-requisites* to baptism; *subsequent* to the former, *antecedent* to the latter. The order is, 1st, regeneration; 2nd, repentance; 3rd, faith; 4th, baptism. Now, if baptism be regeneration, the fourth must be the first and the first must be the fourth; the cause and the consequence of "repentance and faith" must be the *same*, their parent and their offspring, so to speak, *identical;* the grandfather is the grandchild, and the grandchild the grandfather, the distinction between ancestor and descendant lost! Verily, if the reasoning of the new sect upon natural things resemble in any way that upon spiritual, the age will doubtless feel wonderfully indebted to them for their intellectual as well as their moral attainments and discoveries; and I presume we may conclude that their philosophy is akin to their divinity. The "*Articles*" of the English Church speak the same language as her "Catechism;" assuring us that persons *not duly qualified* can receive no benefit whatever from either of the Sacraments. "In such *only* as *worthily*," i.e. "*by faith and rightly*" "receive the same," they have "a wholesome effect or operation;" and they further state that in such instances the Sacraments, "by virtue of prayer, *strengthen* and *confirm* faith, and *increase* grace;" all three of which terms necessarily suppose the *existence* of gracious principles in the soul, they are wholly inapplicable to that which has no being, you cannot *augment* a non-entity. In the *Baptismal Service for Adults*, it is expressly enjoined that "due care must be taken for the examination of the persons offering themselves, in order to ascertain whether they are "sufficiently instructed in the principles of the Christian religion," and if they be "found *fit*," i.e. having "re-

pentance and faith, the sponsors may present them ; *thus qualified* they are entitled to the ordinance. The same principle of procedure is observed in the case of *Infants*. Although the children of Christian parents are included in the covenant, yet will not the Church dispense with the *qualifications* for baptism even in their case. The child is brought into the congregation, prayers clothed in language of utmost earnestness are offered up to heaven in its behalf; the people are called upon not to doubt, but firmly believe that God will hear and answer their petitions, upon the promise that "whatsoever ye ask, believing, ye shall receive:" the child next makes its profession of faith through the *sponsors ;* not that it is capable of exercising the Christian graces of believing in Christ, holding communion with God, renouncing the world, the flesh, and the devil, &c., at the present moment; but supposing the heavenly principle to have been implanted, it is certain that, in due time, these features of the new nature will develop themselves, if the seed has been sown, by and by the plant will appear and progressively advance to maturity. It is *after* this profession of faith that the child is received at the font and baptized ; first, charitably* supposed to be regenerate

* Christianity, the religion of love teaches us to put the most favourable interpretation upon the sentiments and conduct of our neighbours of which a regard to truth and a consideration of the circumstances will admit. Keeping this as distinctly as possible before the mind, and sincerely desirous of acting in accordance therewith, I nevertheless find it absolutely impossible to believe that the *more acute* portion of the high Church party (the *feeble-minded* and *ignorant*, are of course prepared to assent without doubt or enquiry to *anything*, however preposterous, which their leaders choose to tell them is "a Church principle" or a "Catholic truth,") are so utterly blind and undiscerning, as not to perceive that the baptismal, and *every other* service of the Establishment *without exception* is constructed upon the broad principle of A CHARITABLE HOPE, and that the language involves nothing whatever beyond this. In exact harmony with the page of inspiration, which lays it down that men are to be dealt with according to their *own profession*, and not according to the judgment of *others*, our Church gives those who are or would become her members credit for sincerity, administers the sign to such as *declare they*

"by virtue of prayer," and *then* incorporated, or grafted, into the body of Christ's Church. It is indeed true, that the term "regenerate" is not applied until the ceremony has been performed, neither is it in the case of adults; the Church would not be justified in thus denominating any one who had not made an open profession; she does not know them *until* they have *declared themselves* and *are acknowledged* to be her members. Thus the Catechism, Articles, and Services, of our Church, beautifully harmonize with each other, and with the Scriptures, in the Apostolic doctrine, that Baptism *presupposes* spiritual life, and avails nothing where it finds the subject not so prepared for its reception.*

have the thing signified, and in marriage or sickness read *to* and at death *over*, those who *call themselves* believers, the suitable Christian formularies. Nowhere however is she found teaching that *all these absolutely are*, what in the judgment of charity they are *hoped to be*: on the contrary, her Liturgy, Articles, &c. abound with the language of cautious discrimination, and constantly urge upon men to "examine themselves whether they be in the faith." But what must be thought of the consistency and common sense of those, who, because in the baptismal service it is said "seeing now that these persons are regenerate," contend that *all* the baptized are spiritually renewed; and yet when in the funeral service over the departed professor it is declared that "it has pleased God of his great mercy to take unto himself the soul of our dear brother," *deny* that *all* such are saved!!! How sadly, alas, are the principles of the Reformed Protestant Church of our land misunderstood, misrepresented, and abused: to those who would anticipate eternal wisdom and begin weeding at once, she says "Judge nothing *before* the time," "Let both grow together *until* the harvest;" and to the popishly inclined who confound the many called with the few chosen, and cannot distinguish between being christened and being christianized, she says, in the field of the Church on earth there are "wheat *and* tares," on that floor "corn *and* chaff," and in that net "good fish *and* bad."

* Should any be of opinion that the second answer in our Catechism, and similar passages of the Liturgy seem to favour Baptismal Regeneration; a perusal of the Sermon which accompanies this will, I think satisfy them that such is not the fact.

III. "Baptismal Regeneration" sets aside the main Design of a Sacrament.

The "Sacramentum" was a military oath administered to the Roman soldier, in taking which he solemnly pledged himself to be faithful to his country and his commander. He was supposed *previously* to possess the requisite qualifications, such as health, courage, patriotism, allegiance; and if he *did*, the sacred engagement would have a tendency to stimulate and encourage; but if he did *not*, it was certainly altogether beside the design, and beyond the power, of the Sacramentum to *confer* them; it changed his *condition* from a citizen to a soldier, but not his *character* from bad to good, that remained defective as before. The term has been adopted by the Church as suitable to, and greatly explanatory of, the two Christian rites, Baptism and the Lord's Supper. The Sacrament of Baptism is administered to all who enter the ranks of the Cross; it is the means of their enlistment beneath the banner of Christ; thereby they put on the badge of profession, the regimentals of Christianity, and most solemnly engage "manfully to fight against sin, the world, and the devil, and to continue Christ's faithful soldiers unto their lives' end." In this, as in the other case, the prerequisites are supposed; and if the person to be baptized has *already* been made alive in Christ, if he come to the font with *incipient* life in his soul, there is no doubt but he receives an augmentation of grace in the appointed means of his engrafting into the Church; in that case, his faith is "strengthened and confirmed," and the blessings of the covenant "signed and sealed." But if, on the other hand, he should be "dead in trespasses and sins," then, although he sustains a change of state or condition (from a non-professor to a professor), he derives no benefit, receives no grace;* it not being the office of a Sacrament

* By this I mean, that although admitted to the *external* privileges, which are great and many, he is not made the subject of *internal* or renewing grace.

to *give* life, but to *cherish* it—to *implant* principle, but to *foster* it—to *bestow* faith, but to *help* it—to *gain* the promise, but to *seal* it. The rite requires a *preparedness* in the recipient, and where that is wanting, is inefficacious, useless; the unploughed field receives not the seed, and the cover must be removed from the vessel or no water can descend into it. It is utterly to misunderstand the nature of a Sacrament, to imagine that it can confer benefit where there is no spiritual life *antecedent* to the administration: a man is not baptized that he might *become* a new creature, but, because he *is* one; and wherever that is the case, it is a sign of what has been given, and the instrument of conveying more; the ceremony is then, and then only, spiritual; the covenant then, and then only, ratified; both parties then, and then only, consenting. Baptism is a *sign*, and the thing it signifies must *precede* it; it is *evidential*, not *causal*; *shows* a man to be a Christian, does not *make* him one; on the death of his father the Prince of Wales is *lawful* king, his coronation only *manifests* it; you hire a servant, he *is* in your service *before* the livery makes it *evident*. All other views of this ordinance partake, more or less, of the old Popish "*opus operatum*" principle, which Christian Churches have ever rejected, contending (with the Bible for their witness) that it is to the *right disposition of mind* the promised blessings are annexed. Bishop Burnet says: "We, of the Church of England in opposition to the Church of Rome, look on all Sacramental actions as acceptable to God, *only* with regard to the *temper* and *inward acts* of the persons to whom they are applied." Hooker too: "The Sacraments are not physical, but *moral* instruments of salvation, which, unless we perform as the Author of Grace requires, they are *unprofitable*; for all receive not *the grace* of God, which receive *the Sacraments* of his grace." Clearly, then, to represent Baptism as the "certain and only means" whereby spiritual life is imparted, not only thwarts the design, but is at issue with the very nature of a Sacrament, which ought not to be administered unless under

the hope and persuasion that vitality had *preceded* it, every true Church teaching, because the Word teaches, that to a person lacking this, it is of no more benefit than food to a corpse.

IV. "Baptismal Regeneration" is overthrown by an Appeal to Experience.

The testimony of myriads may be adduced to prove it false. Its refutation is written in broad and blazing characters upon the history of Christendom. So utterly is the strange doctrine annihilated by an appeal to facts and observation. that to insist upon it involves a gross insult to the common sense of mankind. We read in Scripture that the regenerated has been "born of the Spirit"—"born of God"—"and whatsoever is born of God overcometh the world"—"he is a new creature, old things are passed away, all things are become new"—"put off the old man with his deeds, and put on the new man which is renewed in knowledge after the image of him that created him"—"quickened with Christ, raised up together, and made to sit in heavenly places in Christ Jesus"—"God hath shined in his heart to give the light of the knowledge of the glory of God in the face of Jesus Christ;" and the fruit of the Spirit is declared to be "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These are the characteristic features of the child of God, these the effects consequent upon regeneration, but are they consequent upon *baptism?* Do the partakers of this rite generally manifest *such* fruits? Do they bear the image of God—evince a new creation—walk above the world—exhibit spirituality—shun sin—and lead holy lives? It is as notorious as the sun at noon-day that they do *not;* so far from it, almost every liar—swearer—thief—drunkard—sabbath-breaker—adulterer—blasphemer—and murderer—in England has been baptized; will any one with an open Bible, and in possession of reason, have the hardihood to assert that *such*

have been regenerated? Moreover, if this doctrine were true, every member of the great foretold and foredoomed apostacy, of that mass-house community which has ever been the dire oppressor and blood-stained persecutor of the Church of Christ, must have been renewed in the spirit of his mind! Monstrous supposition!! The abettors of this miserable scheme faintly reply, the persons who are now "serving divers lusts and pleasures, living in malice and envy, hateful and hating one another," did nevertheless at baptism "pass from death unto life," but have since forfeited the privilege through sin. So far are the Scriptures from intimating such an apostacy, that they pronounce it an "*everlasting life*," and positively declare that the subjects of it "*shall not come into condemnation*." Did time permit, it were easy, most easy, to meet and crush the fallacious statement upon this ground, but a simple assertion is sufficiently met by a simple denial; the claim for *proof* is upon the assertors, who may be assured that unsupported affirmations have very little weight in the nineteenth century. In the dark ages, the credulity of the people rendered the impositions of priestcraft anything but difficult; but this is an era of light—the Bible is abroad—the Popish blinds are off—men read and think, the certain consequence of which is, that they will not believe a doctrine which claims assent, not only without evidence, but against it; they will not admit that the most powerful, active, and influential of all principles can exist in the soul and yet be without life—without operation—without results—die and make no sign. Let not Romanists then, and a few Romanising Protestants, "lay the flattering unction to their souls" that their bare *ipse dixit* can, or will, produce such a conviction. The infants and children of Pædobaptists and of the Society of Friends (who have no baptism) are seen together, and is there generally a great *moral* difference between them? Are not the former as petulant—and as passionate—and as proud—and as quarrelsome—and as prone to sin, as the latter? Would

this be possible, if *in every instance* the Omnipotent power of God, the Holy Ghost, had been exerted to regenerate the souls of the one, whilst the others were still left, *without exception*, the carnal, unchanged children of the devil? Is it credible that so mighty an agency could fail to effect a *distinction* broad and obvious? Would it not be read, and seen, and known of all men? Who then will believe that *a fact*, of which there is no *evidence*—that there is a *cause*, where there is no *effect*—that there is a *principle*, where there is no *practice?* Such an assent could result only from fatuity, and would exhibit a glaring instance of egregious folly.

V. "Baptismal Regeneration" is a Doctrine at once Unmerciful and Immoral.

It is *Unmerciful.* That no man can enter Heaven except he be "spiritually" renewed is certain; if the change can only be effected through this means; then it follows, that no unbaptized person can, under any circumstances whatever, be saved! Consequently, the whole body of the Society of Friends are everlastingly lost! The children and youth of Baptists, as well as thousands of infants among ourselves, are in the same awful condemnation! And, be it observed, that as far as the "little ones" are concerned, their eternal ruin has been caused by the neglect of *others!* Moreover, every man, woman, and child, the whole human race from the birth of Adam to the time of Christ, have hopelessly and helplessly sunk down into remediless perdition!! Truly, this is a most benign and charitable doctrine! How *honourable* to God! How *consolatory* to man! How very consistent with the justice of Jehovah! How *extremely* like the tender mercy and loving kindness of our blessed Redeemer! The affection of a mother is proverbial; how attached must they be to Tractarian preaching! What a tendency it must have to soothe and comfort the afflicted heart of the parent under bereavement! Oh, my dear hearers, is *this* "good news"

—is *this* "glad tidings"—is *this* a "message of mercy" —is *this* the Gospel? No, nor aught resembling it. I should like to hear by what argument the new sect attempt to justify the postponement of this rite for *a month*. Upon their principle, it ought not to be deferred for *a minute!* But in this, as in other matters of eternal moment, they are at issue with our Church, which rejects the merciless, unchristian, and "strange" thing, and declares baptism to be only "*generally* necessary," and "*where it may be had.*"

It is *Immoral.* Men may live as they list, revel in every kind of iniquity, and successfully plead this doctrine in their defence. I say successfully, as far as the Tractarian teacher is concerned, since in holding it, he surrenders the only ground upon which reproof can be effectually administered and conviction produced. The sinner would reply to his remonstrance, "I read that God regenerates, and justifies, and will save his children; that calling, and justification, and glorification, are *inseparably* connected; You have constantly taught me in the Sunday-school, and more especially in the congregation (for *holy baptism*, and *holy Church*, are the staple commodities of your sermons), that I was regenerated and justified when the cross was marked upon the forehead of my infancy; no moral qualification was required to *receive* the rite, none to *evidence* it; your doctrine has ever been that, no matter what I was before, and no matter what I was after, irrespective of the one or the other, the work, the mighty work, was done, the new creation effected; and as this certainly did take place, I as certainly am a child of God; for if the bad passions of my infancy, the going astray and speaking lies as early as I could lisp, and the many sins that stained childhood and youth, afforded no proof of my lacking a renewal of nature, upon what principle can my *present* lewdness or drunkenness be adduced as evidence against me? If the bad fruit of the *young* tree was not declarative of its kind, how can that of the *old* be urged as decisive? If I could have the leprosy without being

a leper at *that period*, why not *now?* If the poison constantly emitted in *youthful years* did not evince me to be still of the old Serpent's brood, how can it in the *more advanced?* The justice of your reproof is inadmissible ; my creed is the result, the necessary result, of your own teaching, and if I perish, my blood will be on your head—see you to that." I affirm that such a line of argumentation would be unanswerable on the principles of Tractinity.

I will not trespass upon your time by additional proof, it would be a work of supererogation. You cannot but reject as fallacious, a tenet which flatly contradicts the Scriptures of truth—is diametrically opposed to our Protestant Church—subversive of the nature of a Sacrament—at issue with universal experience—and in the highest degree unmerciful, immoral, and delusive. God knows, dear brethren, that my delight is to dwell in this sacred place upon "Christ and him crucified," upon man's emptiness and wants, upon the Redeemer's merits and fulness ; you, too, can testify that sin, and salvation from it have formed the subject of my discourses, the burden of my song. But unusual circumstances call for an unusual line of procedure ; and I have felt it my duty within these last few years, to obey the canon by occasionally preaching anti-Popish sermons, and this because that dire heresy is employing the most strenuous efforts without the Church *and within it*, once more to enshroud our beloved country in darkness, again to cover England with the black pall of ignorance, idolatry, and death. May God in his infinite mercy avert the dreaded evil, and shield us from the destroyer ! You will join in that prayer, and oh, let your strenuous endeavours to resist its subtle advances evince the *sincerity* of your petitions.

Before we part, let me add a word by way of *caution*. And this is necessary, inasmuch as we are all but too apt to run into extremes. Whilst, then, others are *over*-estimating the rite, let us not *under*-value it. In shunning Charybdis, but too many make shipwreck upon

Scylla. Some there are who make baptism *everything;* and some there are who make it *nothing.* One party would obscure the cross by the font; and another omit to make the latter subservient to the former. Let it be our aim to lay neither too great nor too little stress upon this Sacrament; but to attach to it the importance which the Scripture attaches. It is rightly defined by our Church, to be "an outward and visible sign of an inward and spiritual grace:" not only a badge of Christianity, but an appointed channel of grace to the gracious, "a means whereby we receive the same, and a pledge to assure us thereof;" faith having united to Christ, baptism spiritually unites to Christ's Church; a privilege which we should highly prize, and for which it becomes us to be deeply thankful. And sure I am, that were parents and God-parents more awake to their responsibility, and, as a consequence, more solicitous to perform their duty, the results of baptism would be widely different to what they now are; the "inward and spiritual grace" more frequently accompany "the outward and visible sign." If earnest and believing prayer preceded the ordinance, the ground would be prepared, the subject regenerated, the "fulness" of God's grace vouchsafed, and there would be a "death unto sin, and a new birth unto righteousness;" "the old Adam would be so buried, that the new man would be raised up;" and the consecutive duty of bringing the baptized up "in the nurture and admonition of the Lord," being duly and conscientiously discharged, "the rest of his life would be a godly and christian one, according to this beginning." Strongly, then, as I would urge you against being "carried about with divers and strange doctrines," solemnly as I would warn you not to "follow the pernicious ways of those false teachers who are bringing in damnable heresies," lest, in the end, "Jesus and the resurrection" seem "strange" to you; I would, at the same time, entreat you not to disparage, by neglect or under-estimate, the ordinances which a kind and gracious God has afforded us. You cannot be too attentive

to rituals, if, in the observance, you overlook not spirituals: view them, as scaffolding to the building, means to an end, and nought save benefit can accrue; to him who rests not *in*, but looks *through* them, they are incalculably precious. Let the members and ministers of our Establishment thus act; let them ever unite the decencies of external worship with heart devotion—the outward form with the inward spirit—ecclesiastical order with evangelical truth—and still shall our beloved Church stand, the glory of England and the bulwark of Protestant Europe; instead of the cry, "Down with her! down with her, even to the ground!" shall be heard from all quarters, the exclamation, "Destroy her not, for a blessing is in her!" In her Articles and Homilies are the truths of the everlasting Gospel—in her vaults are the ashes of Zion's defenders—in her Services is the spirit of the martyred dead—she is a "crown of glory and a royal diadem in the hand of her God." Let her but "hold fast the profession of her faith without wavering," and she may laugh to scorn the assaults of her open enemies, and the treachery of her pretended friends, since He, who has the shields of the earth, will be her protector; and he is near; the "Captain of her salvation" is advancing; the brightness of his coming approaches; and, ere long, shall be addressed to her "Arise! shine! for thy light is come; and the glory of the Lord is risen upon thee!" thy righteousness shall go forth as brightness; and thy salvation as a lamp that burneth:" "many daughters have done virtuously, but thou excellest them all." Then—

> "Long be our Fathers' temple ours;
> Woe to the hand by which it falls!
> A thousand spirits watch its towers;
> A host of angels guard its walls."

THE CHURCH CATECHISM

FULLY JUSTIFIED.

Matthew XIII. 30.

"*Let both grow together until the harvest.*"

You have not forgotten the promise made by me on the last Sabbath, and are doubtless anticipating its fulfilment. The text has been selected in reference thereto, and accordingly your attention will be mainly directed this morning to that passage in our Catechism, which, to some, has presented difficulties; and an attempt to vindicate and clear it of objection, will, it need hardly be added, involve a performance of my engagement.* There are, it appears, among the Sunday-School Teachers those who cannot conscientiously instruct a child to declare that in baptism he "was made a member of Christ, the child of God, and an inheritor of the kingdom of Heaven;" such persons consider this language wholly indefensible, inasmuch as the young respondent is required to affirm that which, in their estimation, is not true. Allow me to say that I am rather pleased than

* This Sermon was preached and printed upon the occasion of several Teachers in the Sunday School conscientiously refusing to instruct the children in our Catechism, on account of the somewhat obscure clause which it aims to justify: and the Author has the gratification of adding, that the effect was to give to one and all of them perfect satisfaction. The hope is entertained that it will help to remove the difficulty which others may have experienced in reference to that and similar passages of the Liturgy; and also be of use to a class (the high church) who at present seem utterly blind to the broad, intelligible, and transparent fact, that between a Regeneration merely ecclesiastical, so to speak (Deut. xxxii. 18, Titus iii. 5.) and a truly spiritual, quickening, life-giving Regeneration, (Ezek. xxxvi. 25—6, 1 Jno. iii. 9, v. 1—4.) there is *all the difference* in the world. That the discourse might be rendered more lucid and convincing, is readily acknowledged; and should sufficient strength be granted and another edition called for, some improvement may at a future period be attempted: meanwhile, may the Lord, who works by humble means, vouchsafe to bless the perusal of it, to the check of error—the spread of truth—the good of souls—and the glory of His own Great Name.

surprised at your starting this objection, since it not only argues integrity, but shows also that you add thinking to reading, that you look through words for ideas; and this is almost infinitely preferable to that indifferentism and carelessness which gives an unintelligent assent to whatever authority might impose; a course, which leaving the intellect unexercised, and the heart unaffected, locks up its victim in a senseless formality, and reduces public worship to a mere routine of services unfelt, uninteresting, and worse than useless. Nevertheless the objection to this, like those to certain other portions of our Prayer-book, is, I am persuaded, strong in exact proportion to the misunderstanding; and should it remain at the end of the Sermon, it will, I verily believe, be, not from its incapability of a full and ample justification, but either because my explanation is not clear, or because your prejudices are not removed; may our God help me and help you, and give us to have "a right understanding in all things," whilst we meditate upon the injunction before us according to the following arrangement: we *ought* not, and we *cannot* separate the tares from the wheat—it is a work at once without the sphere of man's *duty*, and beyond the reach of his *power*.

I. To separate the tares from the wheat is without the sphere of man's DUTY.

Limits are prescribed to whatever is created, and to keep within them is as wise as rare; some transgress the bound in thought, and some in deed; the former will dare to explore undisclosed mysteries whilst overlooking revealed truths, and the latter will attempt what is prohibited whilst neglecting what is enjoined. Thus but too many, unconscious of their ignorance, pass on to subjects beyond the compass of their knowledge, or unaware of their weakness, aim at the accomplishment of that which exceeds their ability; it is with this evil we have to contend, this arrogance to expose. That which de-

mands proof under the present head of the discourse, is, that it is obligatory upon man not to overstep his assigned province in the matter of the text: that the command of Heaven renders it incumbent on him to "judge nothing *before* the time," but to "let both grow together *until* the harvest;" and as this will, I think, be satisfactorily made out in establishing the fact, that the much controverted passage of the Catechism just now read is strictly scriptural and proper, upon it let the proof, or rather the confirmation, depend. And since it will be desirable to clear the way by a few preparatory observations calculated to throw light upon the succeeding argument, to them your attention is first requested.

If Adam had retained his original innocence, the spotless beauty in which he was created, the whole world would have been peopled by the true worshippers of God; between the descendants of the first man there had been then no moral distinction; universal had been the holiness, and as a consequence, universal the happiness. He fell; the image and favour of his Maker—the security and peace of his soul—the joy of Paradise—and the hopes of Heaven were gone; and, but for the intervention of boundless power, and love as boundless, for ever gone. The sinner lay helpless in his blood, his apostacy had placed an usurper upon the throne of earth, and all seemed lost; when mercy as unexpected as unmerited broke forth, and there was heard in the courts above, "Deliver him from going down to the pit, I have found a ransom." The covenant of works had been broken, the covenant of grace was revealed, the church of Christ was planted, and from that time to the present the population of the globe has been divided into two classes—the Cainites and the Abelites; the one ranged under the black banner of rebellion, the other marching along beneath the blood-red standard of the cross; the one professedly alienated from God, the other professedly reconciled; the one taking the Prince of Darkness for their leader, the other the Prince of Light; the one openly declaring themselves the subjects of Satan's

kingdom, the other as openly avowing their allegiance to Christ. Now you are aware that the soldiers of hostile nations are distinguishable from each other by their regimentals; there is the scarlet uniform of England, and the blue of France; and in like manner there has ever been a mark legible and distinctive upon the followers of the Lamb, those who have enlisted under the "Captain of our Salvation" have invariably worn a badge peculiarly their own. In former times the *Jews* were the professing people of God, and that by which they were known and recognised amid the heathen nations around was the heaven-appointed sign of *Circumcision;* since the birth in Bethlehem, *Christians* are the soldiers of the cross, and the badge which severs them from the Pagan in his idolatry—the Mahommedan in his imposture—the Jew in his obstinacy—and the Infidel in his unbelief, is *Baptism*. The outward and visible church of the Redeemer was in early days, circumcised; in more recent, baptized; one and the same church, differing only in external mark or cognizance, whilst exactly similar in character; declaring their belief in, and adherence to, the same Lord Jesus; and although the faith of the one was prospective, and that of the other retrospective, they have nevertheless been ranged under the same leader—professed to be animated by the same principles—holding the same doctrines—united by the same bonds—and in pursuit of the same objects. You will have learnt from what I have said, that from the Fall to the present hour there has been a clearly marked church of God, that the inhabitants of our world have been and are made up of those who avow themselves servants and worshippers of Jehovah, and those who make no such avowal; those who profess Christianity, and those who do not.

As there is a twofold division of the world, so also is there a twofold division of the church. Omitting to notice farther that portion of mankind who are openly arrayed under the ensign of Satan, I must now confine my observations and your attention to that body, or

society, whose distinctive mark is baptism, which is the rite appointed by our Saviour for admission, and gives the title to membership and communion. What I wish you especially to note, is, that within the pale or enclosure of the outward and visible church of Christ, there are to be found two classes of persons, differing as widely from each other, as does that outward church from the nations of the earth not professing Christianity, and the all-penetrating glance of Jehovah can and does as easily discern between the true and false professor, as can you and I between the baptized and unbaptized. The not considering this distinction is a fruitful source of error; the not keeping in mind this broad line of demarcation is the ruin of multitudes. The *visible* church includes all who "surname themselves by the name" of Christian—declare the Bible to be their rule of faith—profess to believe in Christ—to rest their hopes of Heaven upon his merits—and meet together upon stated occasions to pray to, to praise, and to hear His word. Among these, within the outward border, there is what is sometimes called, the *invisible* or *spiritual* church; to determine with certainty *who* these are, is not the office of the creature, but belongs only to him whose prerogative it is to read the heart and scan the reins of the children of men; suffice it to say, that such have been regenerated by the Holy Spirit—made new creatures in Christ Jesus—exercise a lively, active, influential faith—hold communion with their head—and aim to glorify God; these are *actually* what the whole body *seem* to be, *i. e.* spiritual worshippers. It will then be at once manifest to you, that the outward or visible church is much more comprehensive than the inward or spiritual, since it embraces all without exception who bear the name of Christian, as well those who, having a name to live are dead, as those who are alive to God through the Spirit. In Scripture, this church, containing both genuine and spurious professors, is frequently termed "the kingdom of Heaven," and is likened to "a net cast into the sea, in which are good fish and bad;" also,

to a "floor," on which lie mingled the "corn and the chaff;" also, to a "field," in which are growing "wheat and tares"—and that net is not to be opened, and that floor is not to be winnowed, and that field is not to be weeded, until judgment: the separation between the children of God and the children of the wicked one is not to be effected until the final audit. Some there are indeed who would anticipate eternal wisdom, and *at once* "cast the bad fish away," and "burn up the chaff," and "root up the tares:" the command is, "let both grow together *until* the harvest;" do not thou, presumptuous man, pretend to decide upon thy neighbour's state; if he has not renounced Christianity, it is no part of your duty to unchurch him: if you see him inconsistent, warn, reprove, instruct, pray for, and then leave him to God; "Vengeance is mine, I will repay," saith the Lord. Having made these few preparatory remarks in order to render the point to be proved as lucid, and the reasoning as forcible as may be, I will now redeem my pledge by endeavouring to establish the following proposition:—

EVERY INDIVIDUAL WHO BELONGS TO THE REDEEMER'S VISIBLE CHURCH, IS RIGHTLY TERMED "A MEMBER OF CHRIST, THE CHILD OF GOD, AND AN INHERITOR OF THE KINGDOM OF HEAVEN."

Perhaps you expect that my references will be to the great writers of our church, that I shall quote from the Reformers in support of this statement, if so, you are mistaken; for although no man reveres and admires more our Cranmers, Ridleys, and Latimers, nor feels more largely indebted to those giants in theology, Hooker, Hall, Hopkins, and Horsely, for their masterly expositions on questions of difficulty, this among others, yet do "I call no man master on earth:" whilst thankful for their help, and aiming to follow them as far they followed Christ, I tenaciously reserve the heaven-bestowed right of thinking and judging for myself. It

is the lot of the poor Papist, and not mine, to wear the blinds imposed by human authority, to permit himself to be led about like a dumb beast, to be reduced by priestly craft and priestly tyranny to the pitiful condition of a mind-manacled slave. You and I are members of the pure Protestant Church of England, the fundamental principle of which, is, that "Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." From this infallible source my proofs will be drawn, nor shall I yield my claims to be a sound churchman because I make that Word, which is changeless as the sun in the heavens, my rule of faith: to an authority which is indisputable I shall alone appeal: nor am I afraid or ashamed of being charged with bibliolatry, since "the Bible, and the Bible alone, is the religion of Protestants."*

* As this discourse makes the Bible the *sole* rule of faith, it will of course encounter opposition from the Papalizing party in our Church. It is to be hoped they will adopt a very different conduct to that exhibited on a late occasion: that instead of imitating the skulking assassin by stabbing in the dark, by anonymous assaults upon character, some one of them at least will have the gentlemanly feeling and Christian manliness to throw aside the lion's skin, avow himself and come forth openly in defence of what he professes to believe. What must be thought of a cause the advocates of which lacking argument, have recourse to slander, and substitute defamation for reasoning? I have been informed in several quarters that they have not attempted an answer to the Sermon on "Baptismal Regeneration," from the dread of thereby giving it increased *publicity*. Now although where veracity is concerned great allowance must be made for the followers of Dr. Newman,* yet in this instance it is probable that one real reason

* This Apostle instructs his Tractarian pupils to "utter a *falsehood*," as occasion may require!!! Can Dr. Newman have the least regard for his reputation? If principle had not, it might have been expected that prudence would, have restrained him from thus publicly renouncing all claim to veracity. To what a pitiful state of moral degradation must the lying wiles of Popery have reduced that individual's mind, who has hardihood sufficient, and impudence daring

The term holy or holiness is used in two very different senses in the Scriptures of truth: there is a sanctification that is *outward*, and there is a sanctification that is *inward:* by the one is meant the setting apart a person or thing unto God, by the other the infusion of grace into the soul: the Aaronic priesthood—the first-born—the tabernacle—and the temple, were, in the former sense, holy unto the Lord; and every converted soul is sanctified in the latter sense; the one changes the *position*, the other the *character;* though in a different way and to a different end, yet are *both* dedicated unto God and properly called *holy*. We read in St. John, in the Ephesians, and in Titus, of the being "born of water"—"the washing of regeneration"—and "the washing of water," which several phrases can refer I apprehend to nothing but that rite of admission into Christ's Church,

has been assigned: in addition to which they are of a generation wise enough I suspect to perceive that their cause would suffer even more from an imbecile reply than it does from the conscious weakness implied by their silence. To prevent the Laity's reading it, is however utterly out of their power: no artifice for its suppression shall avail them; no legitimate means shall be left unemployed in order that it may find access to the abodes of the wealthy; and it is printed in the cheapest form for distribution among the middle and lower classes. As the Tractarians have banded together in a godless confederacy to hoodwink the people, let them be well assured that a goodly number are united in a phalanx close and firm, with the unalterable determination to prevent, if possible, their becoming the dupes of priestcraft and the slaves of Rome.

enough, to prefer so astounding a charge against the *holy* religion of Jehovah! Is he ignorant of the fact that Englishmen love *honesty*, that ours is a Bible-reading population, and that principles such as his cannot fail to elicit the reprobation and contempt of every honourable man; whilst for their annihilation are called forth the remonstrances and prayers of every Christian man? And how does he think the system of Tractarianism will stand when "a God of *Truth*" comes to "lay judgment to the line and righteousness to the plummet."!! The poor, shuffling, prevaricating man, has, long since this note was first written, gone over to the Romish Church, and is said to be quite a pet with the Pope, who being able, according to the *lying* principles of that iniquitous system, (1 Tim. iv. 2.) to appreciate, will doubtless reward his *morality*.—Morality!!!

baptism: and it is declared to have a cleansing effect, which is that outward sanctification we have just been speaking of, it is this *at least*, and sometimes *more*, viz.—when the subject is *qualified* for its reception. I do not for a moment deny that a great part of those who have been baptized are still in a state of unconversion, for "many are called, but few chosen:" I affirm, nevertheless, that as they have been abstracted from the world and introduced into the church, quitted the army of the aliens and entered the ranks of the cross, they not only with all propriety may, but *ought*, to be denominated "members of Christ, the children of God, and inheritors of the kingdom of Heaven:" that as they have been "baptized into the church of Christ, and put on the name of Christ," that since they wear the badge of the cross, no man living can with justice deny them the *title* of Christian, and for any to do so is equally presumptuous and *unscriptural:* I repeat "unscriptural," and beg of you (as professing to believe what the Bible teaches, to be *right*, and what it condemns, to be *wrong.)* to mark the word, since I now refer you "to the Law and to the Testimony" in proof of my proposition, which you must receive as true, or reject as false, *according to the evidence;* the point is important, pray attend.

Genesis vi. 2. "The sons of God saw the daughters of men." With these ungodly and profane persons they intermarried, apostatized, and became idolaters; the act intimated, and the result proved, that they were nothing more than mere professors; never truly regenerate, never spiritually adopted into the saved family of the Redeemer, and yet they are styled "*the sons of God.*"

Exodus v. 1. "Let my people go.' Deut. xiv. 1. "Ye are the children of the Lord your God." No one can read the history of this people and deny that in the ranks of rebellious and idol-loving Judah were to be found sinners of no common stamp, to so low a point of moral degradation had they sunk, that God saw good to overthrow them in the wilderness by the infliction of temporal judgments. Vast numbers of them were mere-

ly outward members of the church: still as such, having been circumcised, they are spoken of *in a body* as "*My people*," and spoken to *without exception*, as "*the children of the Lord your God*."

Isaiah i. 3, 4. "My people doth not consider," "a people laden with iniquity." Jer. ii. 13, 32, "My people have forsaken me," "my people have forgotten me;" iv. 22, "My people is foolish, they have not known me;" v. 31, "The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so;" xv. 7. "I will destroy my people since they return not from their ways;" Hosea iv. 6, 12. "My people are destroyed for lack of knowledge," "my people ask counsel at their stocks, and their staff declareth unto them;" Amos ix. 10. "All the sinners of my people shall die by the sword." Here we have a people, inconsiderate, reckless, unpardoned, corrupters, ignorant of God, forgetters of God, forsakers of God, apostates from God, about to perish, still called *his people!* And why? because they had been admitted in infancy into his visible church by circumcision, and *professed* to belong to that church, and neither Moses, nor Joshua, nor Isaiah, nor Jeremiah, nor any other heaven-taught man, dared to make the distinction; "both" were to "grow together *until* the harvest."

In the New Testament we find the inspired Apostle proceeding upon the self-same principle. There were in the church of Corinth those stained by vices and crimes of the darkest and deepest hue; impiety and impurity abounded among them: the Apostle writes and "rebukes them sharply," nevertheless, his letter or epistle is addressed to the *whole* church as "*sanctified* in Christ Jesus, called to be *saints*." The church of Galatia had erred, deviated widely from the truth, had many Tractarians among them, men who insisted rather upon ceremonial observances than spiritual worship, as prone to Judaize as some among us are to Romanize; and yet St. Paul does not root these tares out, but says, "ye are all *the children of God* by faith in Christ Jesus;" he dares not

turn heart-searcher, but leaves the Omniscient Jehovah to separate the chaff from the wheat on the winnowing day, which is still future. The same mode of procedure is observed in the other epistles, to which, as time prohibits my referring, I trust you will examine for yourselves.

Still further, do we not read of certain professors "denying the Lord that bought them," "accounting the blood of the covenant wherewith he was sanctified an unholy thing!" In what sense may such professors be termed sanctified? Not by the infusion of grace, but by their outward dedication to God in the initiatory rite, for had they been *really* renewed they would not have trampled upon the blood of the Everlasting Covenant. Examine Romans ix. and xi. wherein we are taught that to the Israelites "pertained the adoption," *i. e.* the being made the children of God, and yet were many of them "broken off," thereby demonstrating that the adoption was ecclesiastical, not spiritual. The Saviour declares "every branch *in me* that beareth not fruit, he taketh away:" here we see "members of Christ" who are to be finally removed, because never savingly united to the stock, grafts that did not take, professors that withered away from lacking gracious nutriment. And again the Redeemer assures us that some of "the *children of the kingdom* shall be cast into outer darkness." What kingdom? *Not* the kingdom of glory, but of his visible church on earth, which is over and over again thus termed, as the better informed among you are aware, and this is one of the senses in which it is employed in the clause we are justifying; it is not written that we are in baptism made *heirs* of the *future* mansions of bliss, but "*inheritors* of the kingdom of heaven," *i. e.* in *present absolute possession* of the privileges with which the outward church invests.

I might go on quoting—it would be easy to accumulate text upon text, and argument upon argument, but deem it unnecessary: for is it not clear from the passages already cited, that in the visible church on earth there are

two kinds of persons, the genuine and the counterfeit, the true professors and the false, and that they are constantly and *unitedly* addressed as though they *were* what they *profess* to be. The mark or sign of God's outward church in Old Testament times, was circumcision, and *all* the members were denominated "sons of God," "children of God," "My people," and "the lot of His inheritance;" the sign or symbol of God's outward church in New Testament times, is baptism, and *all* the members are denominated "saints," "the sanctified in Christ Jesus," and "children of God by faith." In our catechism those belonging to the *same visible church* are denominated "members of Christ, the children of God, and inheritors of the kingdom of heaven." Thus then speak the Patriarchs, thus speak the Prophets, thus speak the Apostles, thus speaks the Saviour, and thus speaks the church of England! Some in our day speak a *different* language; that they will have your approbation I cannot believe, but on the contrary expect and hope that you will aim to convince and also warn such gainsayers, that their zeal in this instance against the teaching *of our Church* is equally against the *word of our God;* that in contending with *the one* they are virtually contending with *the other*, since *both* give us *the same truth* in nearly *the same language.*

Supposing you convinced (as without presumption I may) that to separate the tares from the wheat is no part of man's *duty*, I go on to show,

2. THAT TO SEPARATE THE TARES FROM THE WHEAT IS BEYOND THE REACH OF MAN'S POWER.

If corroboration the Scriptures needed, corroboration they might have, since they contain no declaration which experience has not, does not, or will not confirm: whatsoever is therein written must be infallibly true, and facts, and observation, and time are continually affording their demonstrative evidence of that truth. Upon the Sacred Page it is inscribed that man has been reduced

by sin to a poor, weak, ignorant imbecile; that upon scriptural matters more especially, upon concerns of highest and eternal moment, he is as stupid as the "foal of a wild ass," his mind enveloped in prejudice, his understanding obscured in darkness. And that such is the case, that the fine gold has become dim, the conduct of a God-forgetting, Saviour-despising, soul-neglecting, sin-loving, Heaven-losing world incontrovertibly proves. It is difficult, perhaps, to say whether it is wonderful or not wonderful, that a being thus characterized should seek and claim to be as wise, nay wiser than that Omniscient God at whose dealings in providence and grace he dares to cavil. This is no libel, for that in hundreds of instances he so acts is but too capable of proof: he would not only aim to get "wise about what is written," and thus "darken counsel by words without knowledge;" but would fain be as God, "knowing good and evil;" not only presumptuously pry into the unrevealed mysteries of Heaven, but daringly assert to himself the prerogative of Deity, and become an heart-searcher! We see this in the parable before us: the servants wished to go and at once gather out the tares, but the householder forbade them saying, "Nay, lest while ye gather up the tares, ye root up also the wheat with them; let both grow together *until* the harvest." Just so in our own day, there are but too many who take upon themselves the office of distinguishing between the righteous and the unrighteous; they forsooth can read the heart—decide positively upon character—and determine each person's real state before God. I ask these self-commissioned reapers to bear in mind what has been already proved, that the church on earth is made up of converted and unconverted; that the Lord could if he chose remove the tares *now*, but he permits them to remain until the judgment, that then, and *not until then*, will He bind the one in bundles to burn and gather the other into his heavenly garner. I ask them to observe also that as Jehovah has not designed that there shall be a *perfect* church in this world; that although her saints and sinners are in-

vested with similar privileges, mingled together under one common name, yet at another day the sheep will be divided from the goats by One who *makes no mistakes,* who, "looking upon the *heart*," knew David and Peter to be his children even in the agony of their grievous falls, and the young ruler, who lacked the one thing needful, to be a child of the devil in spite of all his morality; whereas man, who "looketh only upon the *outward appearance*," would have reached an opposite and therefore a false conclusion. My object in alluding to this, is, not to show that a real Christian solicited by the tempter may fall into sin, whilst the mere moralist (who being already his own, Satan does not trouble) may maintain a decent outside, but to evince man's liability to err in the judgment of character. Let us therefore forbear the attempt. I do not mean to say that persons in authority are not to judge according to evidence, or that we may not all entertain our opinions as to actions, but that to pronounce upon an individual's future state, and to pretend an acquaintance with the secret springs of conduct, is an undertaking to which the creature is wholly incompetent. To determine what are the thoughts, feelings, designs, and desires of another's mind, is to man forbidden, and by man impossible. Before he can accomplish such a work a twofold change is required; one in the object and one in the agent; there must be a window in his neighbour's breast, rendering legible all that is within, and he himself must be qualified by a perception that is unclouded and a judgment that is infallible; in short, he must be a Deity, the attributes of which are virtually claimed by that person who has the hardihood to decide upon actuating motives and principles of action. An assumption to "discern the thoughts and intents of the heart," is to sit upon that seat of judgment which belongs not to man; it is to invade the prerogative and usurp the throne of the alone Omniscient, who declares, Jer. xvii. 10. "*I* the Lord search the heart, *I* try the reins, even to give every man according to his ways, and according to the fruit of his doings."

Then, my hearers, "be not many masters;" "judge not, that ye be not judged:" be assured that He who *only* has the *right* and the *ability* will one day disclose the secrets of all hearts, and bring to light the things that are hidden; to anticipate Him is but too indicative of an unhumbled and unchristian spirit: the man who is given to peep over the fence and find fault with his neighbour's tillage, generally overlooks his *own* field choked with weeds. Examine *yourselves*. There is work enough *at home*.

I will now hope that it is clear to you, that to separate the tares from the wheat is equally without the sphere of your *duty* and beyond the reach of your *power;* that you *ought not* if you could, and you *cannot* if you would, make the distinction between the merely ecclesiastical and the truly spiritual children of God: then be it your wisdom not to attempt what is at once forbidden and impracticable, but rather submit to the authority, and obey the injunction of Scripture, by "letting both grow together *until* the harvest."

Although not immediately involved in the text, yet as it may appear intimately connected with our subject, I will take leave to deny in her behalf another and somewhat similar charge but too frequently preferred against the Church of England, and which I regret to say, but too many of her own members are ignorant enough to believe just, and arrogant enough to assume in her behalf, but which she in explicit language repudiates and disowns. The doctrine I am about to name, which some in weakness, and some I fear in wickedness, would fasten upon our Church, never was and never will be taught by any *Christian* community on earth; and none, however heretical, have ever contended for it, exeept "the man of sin" and his mass-house priests, together with a few whom he has at different times spawned at Oxford and other places. The doctrine I allude to is that of "Baptismal Regeneration." There are thousands who *declare*, and I suppose *believe*, that our Reformed Protestant Church embodies in her services this Popish

figment; that her teaching upon this point is, that every baptized person, whether adult or infant, necessarily receives the grace of the Spirit, and is born again of God the Holy Ghost. Now I most deliberately assert that she teaches *no such thing;* that so far from it, a comparison of her articles and services will demonstrate that she never positively declared the spiritual regeneration of *one single* soul! The articles affirm that those, and those only, derive any spiritual benefit, who receive baptism "rightly and worthily." Compare then this *positive* statement in her articles with the *charitable* and *incidental* statement in her baptismal service, and say, does she pronounce all who partake of this rite to be spiritually regenerated? No, she does not assert *absolutely* that *one* is; leaving it upon the hypothesis *if* they received it "rightly and worthily;" *i. e.* if they possessed that previous qualification* without which neither sacrament can be of any avail. I add no more hereon at present, it being my intention shortly to preach a Sermon in refutation of this unscriptural and delusive dogma. †

It may be objected, perhaps, that the services of our English Church are not sufficiently *plain*, and that the very fact of an explanatory discourse affords proof of it. My reply is, that a similar objection will lie against the Bible itself: neither can be understood without study,—the latter not without prayerful study: religious knowledge will never be acquired where diligence is wanting, any more than heaven where effort is absent; and sermons illustrative of what their Church teaches would not be necessary, if the flock would examine and think *for themselves*, comparing *one* part with *another*, instead of forming a judgment upon isolated passages; the adop-

* By "previous qualification" I mean that incipient grace which is first earnestly prayed for to *fit* the candidate for a due reception of the rite; and unless granted, the sacrament *afterwards* administered is no sacrament to him. It is in the spiritual as in the natural birth, life must *precede* it, otherwise the one born is, and can be, only still-born. Our Church evidently keeps up the analogy.

† The sermon referred to, is the one now bound up with this.

tion of which latter mode must render *everything* (divine and human) liable to misconstruction. I will add that it would give clearness and intelligibility to many of its parts, were the principle upon which our liturgy is constructed allowed to claim that consideration which it merits, but which is, alas, too frequently withheld. It proceeds throughout upon the supposition that those assembled in the courts of the Lord *really are* what they *appear* to be, charitably concludes that the expression of the lip coincides with the feeling of the heart, gives them credit for sincerity; and no other hope can the Church form, and no other opinion can she entertain, without violating Scripture and presumptuously claiming supernatural discernment and infallibility of judgment, attributes which belong not to her, but to her Head. Professors of Christianity must worship the God of Christians, and all will readily admit the indispensable necessity of every service framed for their use being *suitable* to their circumstances, adapted to and in accordance with their professed character, principles, qualifications, objects, and wants. It would be the height of absurdity to have a liturgy, articles, and catechism for the use of a Christian congregation which would suit rather the lips of a pagan:—the man who declares the Apostles' Creed to express what he believes could not possibly join the idolator of India, or the follower of Mahomet, or the unbelieving Jew, or the superstitious Papist, in *their* several services; neither could they unite with *him:* such an one can publicly or privately serve his God *only* in a form and after a manner fitting his position and character as a professing *Christian;* and it is upon this common-sense and legitimate principle that all ages, nations, and people, embracing the revealed religion of Jehovah, have invariably acted. Our public service accordingly begins on the part of the congregation with a most humiliating "confession" of sin, and an earnest petition for pardon; the minister then, in the "absolution" declares upon the high authority of Heaven, that if they are what they call themselves, *i.e.* penitent and

believing, their sins are remitted and their offences pardoned: to this they say "Amen," and immediately proceed to address the God of Heaven as their reconciled "Father" in Christ Jesus. I need hardly say that this rule is observed through the whole subsequent service; the hymns, the psalms, the praise, the prayer, all take it for granted that the worshippers *are* what they *declare* they are; and it being in strict harmony with the page of inspiration that they should be dealt with according to their *own professions,* and not according to the judgment of *others*, our Church's complete justification in the employment of language fitting their supposed character is at once manifest, and the objections on the part of those who dissent from us to the marriage, sick, sacramental, funeral, and other formularies, are (I speak with deliberation) annihilated; and could the unhappy prejudices which cement, daub, and keep up the wall of separation be subjected to the same process, the nonconformists would come back to that pure and apostolic church, which is ready to give them a hearty welcome, and hail their return with delight. God grant that the hour may be near, when all his true worshipping people shall be united in externals, as they now are and ever will be in the sacred bonds of spiritual truth.

I have brought the subject of this morning before you, brethren, not because it is pleasing to me, but with the hope that under existing circumstances, it may be *profitable* to you. We live in a day when everything hitherto held dear and sacred is attacked, when the Reformed Protestant Church of our country is the object of bitterest malevolence; enemies from without, and traitors within, are aiming at her destruction; the one attempting to fix the stigma of Popery upon her from *misunderstanding* her doctrines, the other from *perverting* them, and yet so sound are her articles of faith, and so pure and devotional is her liturgy, as to have called forth, not only the unqualified admiration of the Continental Churches, but also the praise of the most eminent Dissenters this land ever produced, one of whom (the great Robert Hall)

says, that her Public Service "stands in the very first rank of uninspired composition." And is it matter of surprise that whilst "many daughters have done virtuously" she should have "excelled them all," when we consider the extent of knowledge—solid piety—and deep heart-felt devotion which characterized the compilers of her forms? The profound wisdom—and holy walk—and eminent usefulness of those distinguished individuals who purified England's ritual, will live in the memory of true Christians while the world lives: yes, when the Papist who hates them, and the Puseyite who abuses them, shall be forgotten as dead men out of mind, *they* "shall be had in everlasting remembrance," who for the glory of God—in defence of the truth—and from love to souls, preached, and prayed, and wrote, and finally, through grace, sealed their testimony with their blood, and sang the song of triumph in the flames of martyrdom.

To dismiss you, dearly beloved, without some practical improvement of our subject, would be to fail in my duty. *You* belong to Christ's visible Church upon earth—have been enrolled among its members—are distinguished by the sign of the cross—and entitled upon the authority and sanction of Scripture, to be called, "members of Christ, the children of God, and inheritors of the kingdom of Heaven." The question I would have you put to yourselves, is this,—"*to which division* of professors do I belong?" The separation is not to take place here: the tares and wheat are to grow side by side until the great harvest-home: *I* am not your judge; you are explicitly forbidden to "judge *one another;*" but you are as expressly commanded to "prove *your ownselves.*" Are you then mere *outward* Christians, or are you among the *renewed* portion of Jehovah's worshippers? It is a question of awful import, of deep and everlasting moment; then "examine yourselves whether ye be in the faith." Take the Bible and prayerfully read what it says about the *new birth*, and let conscience say whether you have experienced that great change. See also the nature of

a saving *faith* as there recorded, and ask yourself, am I in possession of that grace? Observe in the same Sacred Page, the *holy* requirements of God's law, and test your character by a review of your life, walk, and conversation. If you are really what you claim to be considered, you have certainly been renewed in the spirit of your minds—have a Godly sorrow for sin accompanied by a forsaking of it—an influential reliance upon the atonement of Christ—are clothed in His spotless righteousness —and now live as becomes the saved and sanctified followers of the Lord Jesus. Is it so, or is it not so? Scrutinize your thoughts, words, and deeds. What do you *think* most about, *talk* most about, and *act* most for —*God* or the *world?* I beg you not to postpone these enquiries, not to flatter yourselves, not to be self-complacent, but as immortal beings in the presence of a heart-searching God, seriously, solicitously, and at once to try "what manner of spirit ye are of." You *must* be either bad fish or good—chaff or corn—tares or wheat—false professors or true disciples; the net will soon be dragged to land—the floor will be winnowed—the tares and the wheat divided—the goats separated from the sheep; what, oh what will be *your* destiny? Whither will you be sent for eternity? Will you be tied in bundles to burn, or gathered into the garner of bliss? Will you be consigned to heaven or to hell? Go home, ye inhabitants of Stoke, ye who are in the field of the Church, and without delay institute a serious, solemn, candid, anxious, prayerful self-examination. Take the advice, neglect it not. Be wise in time. Should the result be favourable, let it elicit your gratitude and praise for distinguishing grace and mercy; should it be unfavourable, should you discover that the features of God's *spiritual* children are not your features, that although having a *name* to live you are dead; then remember that you are as yet on praying ground, pardon and purity are still offered, you may even *now*, although in the eleventh hour, be rescued, for "it is written," and let earth be grateful for the sentence, "Christ Jesus came into the world to save sinners."

THE PRAYER BOOK HOSTILE

TO

BAPTISMAL REGENERATION.

My dear Friend,

In reply to your interesting communication of the 21st, take the assurance, that to be instrumental in removing the difficulty of which you complain, would afford me unfeigned satisfaction. Laid aside from all active duty, the being permitted to contribute in the least degree to the elucidation or defence of truth, ought to, and I trust will, be matter for gratitude to Him who in wisdom and mercy orders all things for His own glory and our good. To come at once to the point. The passage of your letter to which you would have my attention directed is as follows:—"That no such doctrine as Baptismal Regeneration* has place in that *only Rule of faith*, the inspired

* In my two sermons on this subject (to which this letter might be considered as supplemental), I have shown the sense in which the Tractarians employ this term, amply quoting from their writings to justify the definition. They teach as follows. "*Every individual* who receives the rite of Baptism at the hands of a duly authorized (by which they mean *episcopally* ordained) minister. is *thereby* spiritually regenerated; when the water is sprinkled and the words uttered, the baptized *invariably* becomes a lively member of Christ's mystical body, and has no right to date his conversion from any other point of time, whether before or after; this being not only the *certain* means, but that *whereby alone* the heaveuly principle can be implanted." What a tenet! Surely the prince of darkness never suggested, and his victim, man, never adopted an error more pernicious, a means better calculated to ruin souls than this. The poor priestridden Papist, having surrendered his right to think, is *compelled* to believe a sacrament "the sure and certain means of bringing grace into the soul;" but the marvel is that any one with an open Bible, common sense, and the power to use it, should for an hour endure to be so grievously imposed on. And it is still more surprising to find men in our scriptural church, hardy enough or ignorant enough to preach that which is at once so outrageously false—grossly insulting—and eminently destructive. To tell the formal and the ungodly that they have been made "new creatures in Christ Jesus," is like telling the sick man that he is well—the pauper that he is rich—the negro that he is white: it is telling them that, which powerful bribe as it is upon self-love, they will doubtless be very *ready* to believe, and if equally *ignorant*, must lead to their perishing "with *a lie* in their right hand."

Word of God, I hold in common with almost every professing Christian in this country; but that it is not found in the baptismal services of our Church, does not seem to me quite so manifest." Among the chief scriptural grounds upon which you most properly reject this dogma, I presume to be—because the sign may be received *without the thing signified,* Acts viii. 18,—because the thing signified may be received *without the sign,* Luke xxiii. 42, 43,—because the thing signified is required as *preparatory* to the sign, Acts viii. 36, 37,—because it is imparted through *another means*, 1 Peter i. 23, Ezekiel xxxvii. 1—14, Romans x. 17. Quotations in support of these and other reasons subversive of the error may, as you are aware, be extended to almost any length, and our Sixth Article calling upon us to believe *only* what the Bible reveals, you are amply justified both as a Christian and a Churchman in renouncing Baptismal Regeneration.

Now don't be startled at my asserting that the Church of England protests as *directly* and *decisively* against this invention of the priests as does the Word of God itself. The statement may to you and some others appear strong, but condemn it not as exaggerated until you have examined the *proof* adduced in its support and maintenance. Were it possible to substantiate this charge so impudently and perseveringly alleged on the part of Tractarians, and other Dissenters, it would at once stamp our beloved Zion with the brand of an heretical church, and render it incumbent upon all Christian men to quit her communion. But, thank God, it is *not possible*, and you might just as easily prove the sun's presence to be creative of darkness, and his absence creative of light, as make good such an allegation. My impression is, that your doubt as to our orthodoxy on this point, has arisen from considering the services (to which alone you allude) *apart from* the Articles. I suspect you are in some measure the victim of a very common and a very successful manœuvre of the new sect, which is to withdraw attention from the

latter and fix it exclusively on the former. Like another class of heretics who treat the Bible just as these do the Prayer-book, passing by those texts which establish the Godhead, they insist *only* upon such as prove the Manhood of our blessed Redeemer. Did you ever know a Socinian who upon the Deity of Christ fled not the writings of St. John? And did you ever meet with a Tractarian who upon Baptismal Regeneration ran not away from the Articles? They designate them "the offspring of an un-Catholic age," and the Prayer-book itself "a judgment on the Church:" I presume because these scriptural Articles are within its covers, and culprits you know are not commonly attached to their judge. Heresy has ever owed its existence to some subtraction from—some addition to—or some perversion of, the Rule; and it is well you should bear this in mind, since the question here presents itself—*how* are we to determine what the Church of England teaches upon this momentous point? To *what* must we have recourse? Happily, this enquiry can be most satisfactorily answered. Whilst the ultimate appeal is to the Bible, the standard by which all controversies among ourselves upon points of doctrine *must* be tested, the one only legitimate criterion, is the *Articles*. *They*, and *not* the services contain and exhibit the *dogmatic*, *definite* teaching of our Church upon matters of faith. The doctrine which from the days of the traitor Laud to those of the apostate Newman, Jesuits, Romanizers, and hyper-High Churchmen have attempted to foist upon the creed and formularies of the Establishment, is, that every baptized person is spiritually regenerated,* and that no person can

* The word "Regeneration" occurs but twice in the New Testament, and in both instances refers I apprehend rather to a change of *state* than a change of *nature*. I however attach to the term the sense with which the usage of ages has invested it, and which it so well expresses, viz.—the implantation of a new principle in the soul through the Holy Spirit's influence, whereby is effected that radical change which is essential to salvation; the subject of it is made the partaker of a new life; the qualification for heaven is begun; there is a "new man," "a new creature," "a heart of flesh," a participation of the

be spiritually regenerated who has not been baptized !! In examining this monstrous proposition, in defending and clearing our Protestant and truly scriptural Church from so grievous and unjust a charge, let us enquire

(1.) What is a Sacrament ?*

Let the Church of England answer. "An outward and visible sign of an inward and spiritual grace, given, &c." You perceive there are two parts, the external and the internal—a heavenly gift under an earthly symbol—a visible sign of an invisible grace. The outward emblems are water, bread, and wine ; the inward graces are, a death unto sin, a new birth unto righteous-

divine nature ; the image of God, lost at the fall, is re-stamped on the soul ; the restoration to his likeness is commenced, and being a "life eternal," will in every individual instance go on to a perfect transformation. Old things pass away, all things become new ; the understanding is enlightened—the conscience is rectified—the will has a heavenly bias given to it—the affections are purified and set upon things above—repentance, faith, and holiness become the never failing characteristics of him who is the happy subject of this gracious, new, and almighty creation in Christ Jesus unto good works. Reader, have *you* any *experimental* acquaintance with such a change as this? If not—the Bible tells you now, and judgment will tell you hereafter, that your religion is vain, and your profession of Christianity either delusion or hypocrisy.

* Tractarians and High Churchmen don't know. It is a point upon which they evince the most deplorable ignorance ; wholly misunderstanding its nature and design, the sacred rite is by these parties perverted and degraded. They not only make the sign to involve the thing signified, declare it to possess an intrinsic efficacy, and to stamp a character ; but they assert its force to depend upon the administration by one *episcopally* ordained. According to their notions, the sacrament is a kind of charm, the elements are invested with a magic power, like the amulet, which Hindoo fable says and Hindoo minds believe, is rendered preservative or remedial by the incantations of the enchanter. Popery has been termed "Paganized Christianity ;" and there is certainly a very striking resemblance between the creeds and ceremonies of the Pagan, the Papist, and the Puseyite. By a little mutual concession in a change of *names*, might they not merge their differences and unite ?

ness, and the strengthening and refreshing of our souls. As water, bread, and wine when taken or applied, cleanse, refresh, and sustain the body; so when received by faith do the body and blood of Christ, and the operations of the Holy Ghost, justify, cleanse, and sanctify the soul. Thus they refer to, and are expressive of, man's urgent need and God's gracious provision, the sinner's guilt and pollution, and the way in which the one can be pardoned and the other removed. "To administer a sacrament, is," says the Homily, "by the outward word and element to *preach** to the receiver the inward and spiritual grace of God;" and neither this nor any other preaching, nor any other means, can be effectual unless "mixed with faith in them that hear it." The *sign* is received at the hands of the minister, the *substance* comes from God, and comes to none but to His believing people; the *condition* is repentance and faith,

* In the Word we are commanded to preach "Christ;" but the Oxford sect (commissioned by what authority I really cannot say) tell us to "preach the Church," and to "preach the Sacraments!" which in both instances is nothing in the world else than preaching *themselves;* for they maintain that the clergy *alone* compose the former, and they claim also to be the *only* dispensers of divine life in administering the latter. That "holy Church," "holy Baptism," and "the blessed Eucharist" should form the prominent subjects of their discourses, cannot therefore surprise any one who knows self-love to be among the most powerful of all principles: astonishment however cannot but be created among thinking men that the hearers should continue blind to that priestly aggrandizement, that "lording it over God's heritage," at which these gentlemen are aiming. It is written in lines of light upon the page of history, that an undue elevation of the clergy *was never dissociated* from the depression and vassalage of the laity. And whether my countrymen will believe it *without experience,* or not, it is *true,* that far preferable is the condition of the poor African beneath the gang driver's lash, to that of the man who is the miserable victim of spiritual domination; yes, almost incalculably less degraded and less a sufferer is he, whom the man-stealer compels to toil through life in chains of bondage, than the wretched being who hears, and helplessly hears the imperative mandate of an ecclesiastical tyrant, enjoining a sister, wife, or daughter to whisper in his licentious ear every act, every word, and even *(horribile dictu) every thought,* in the foul, filthy, brutalizing confessional.

and wherever that is lacking, a reception of the rite is worse than unprofitable, it is injurious, a privilege abused, an intended blessing converted into a curse. A sacrament then, is a representing or setting before our minds spiritual things by sensible objects, and as the *body* receives the sign, so does the *soul* (of the *believer*) the thing signified, and the dead unregenerate unbelieving soul can no more become a partaker of the one part, than can a dead body of the other. 1 Pet. iii. 21. You will not fail to bear in mind that this description applies equally to *both* sacraments, they being *essentially alike*, in nature *the very same:* so that were it possible, which it is not, to prove the one in every case efficacious, the same arguments would infallibly prove the same thing of the other; if at the font the sign and the thing signified are inseparably connected, then also at the table the same is true; if in every individual receiving the rite of baptism there is "a death unto sin and a new birth unto righteousness," then too does every individual partaking of the Lord's supper, "feed on Him in his heart by faith with thanksgiving:" the evidence (if any could be adduced) which would establish the inward part of the earlier sacrament to be necessarily allied to the outward, would certainly hold good in the matter of the Lord's supper; *both are always* "certain sure witnesses and effectual signs," or *both are not.* Successfully to controvert this position is impossible, and all the subtlety and perversion of the Tractarian sect cannot evade the argument which it involves, and which of itself cuts up the untenable doctrine of Baptismal Regeneration root and branch.

Baptism is called "*A sign*," which must of necessity be distinct from the thing it symbolizes; the map *represents*, but is not really the country. It is called also, "*A seal.*" We place such upon legal instruments, but they are neither the deed nor the property conveyed by it, and certainly cannot render valid an invalid title. So here, the seal of the covenant of grace is not the covenant of grace, and without faith in Christ the bene-

fits of that covenant can never be realized, because there is no title, and the merely appending a seal cannot give one. It is likewise called "*A witness.*" The witness of grace is not grace itself, but something wholly different. In the character of a witness the rite affords evidence to none but penitent believers, or it would be a false witness: and moreover its testimony being borne to things *spiritual* would be unintelligible to those who have no spiritual discernment. 1 Cor. ii. 14. It is called, too, "*A mystery.*" That is, not open to the inspection of our senses. This therefore refers not to the bare sign, but to that inward and unseen grace of which the confiding child of God becomes partaker in this as well as in the other ordinances of religion. Having offered these few remarks explanatory of the nature and design of a sacrament, let us go on and see how plainly the Church of England denies, and how effectively she throws from her, the figment of Baptismal Regeneration. For this purpose we inquire,

(2.) What say the Articles?

I would again remind you that to them, and *not* to the services, differing sentiments among Churchmen must, in order to determine their orthodoxy or otherwise, be brought. This is a fact so unquestionable that no writer worth attending to will dispute it. *They* were "agreed upon in convocation for the avoiding diversities of opinions, and for establishing consent touching true religion." It is *they* which are *authoritative*, and "contain the true doctrine of the Church of England agreeable to God's Word;" and it is to *them* the "Declaration" refers, "No man hereafter shall either print or preach, to *draw the article aside any way*, but shall submit to it in the *plain* and *full* meaning thereof; and shall not put his *own* sense or comment to be the meaning of the article, but shall take it *in the literal and grammatical sense.*" Now to this summary of Bible doctrines, to these fixed laws of the Church of England,

the Tractarian does not, and dares not come, and for a sufficient reason; they cover him with confusion, and render his condemnation infallibly certain. What, my friend, would be your opinion of the man who should pretend to explain and decide upon British law without an allusion to the statutes, or upon Jewish law without a reference to the ten commandments? you would naturally and justly suspect that some imposition was intended. Why do these gentlemen fight so shy of the Articles? We shall soon see.

Those which relate to the sacraments are the 25th and five following. The first of these treats of *both*, and the concluding words of it are, "In *such only as worthily* receive the same *they* (the two) have a *wholesome* effect or operation: but they that receive *them (either* of the two) *un*worthily purchase to themselves *damnation*, as St. Paul saith." This is sound doctrine, because strictly in accordance with Scripture, and the language is so express, explicit, and unequivocal, as to be perfectly decisive of the question; in its use our Church utterly repudiates the false dogma against which I am contending, and effectually clears herself of the unmerited stigma which the Oxford and other Dissenters dare attempt to fasten upon her. If words have any determinate meaning, she is *not* guilty of the vile heresy which the partisans of Rome on the one hand, and certain Nonconformist preachers on the other, allege against her. The declaration of the articles is certainly true, but were the error of Baptismal Regeneration true also, then it would, and must follow, that an administration of the *same* rite, at the *same* time, to the *same* person, could benefit *and* injure—bless *and* curse—impart regeneration *and* damnation!!! He who pretends to explain or reconcile such things deserves either a patent for his ingenuity—reverence for his miracle—rebuke for his presumption—or punishment for his fraud.

The 26th Article declares that the administration of the sacraments by evil ministers does not render them ineffectual to such as *by faith and rightly* (ritè) do receive

them. Which clearly implies that either a want of faith and proper state of mind on the part of the recipient, or lack of administration according to Christ's ordinance, would reduce them to mere empty signs.

The 27th Article treats but of one sacrament, baptism, and teaches us that it is *not* regeneration, but a "sign" of it; that unless received "rightly" (rectè), *i. e.* by repentance and faith, it does not really graft into the Church, does *not* entitle to the promises of forgiveness and adoption. And how is it possible that it should? The promises of God are indeed annexed to the sign or symbol, but they are annexed *conditionally;* they cannot be made good, except to faith, in the absence of which grace the rite is ineffectual. Baptism is the seal appended as it were to the letter from Heaven, the Word of God, the Charter of life; but where there is no qualification, and no reliance upon the contents of that Word, the impression is not received, no character is legible, and to the unprepared and unbelieving no blessing accrues. The next clause of this article says, "faith is *confirmed*, &c." You will not fail to notice that such terms necessarily suppose the *previous existence* of these graces in the soul, since you cannot *add* to nothing, you cannot *augment* or increase that which has no being. Here again the receiving it "rightly" is made altogether to depend upon the person to whom it is administered being a penitent believer. And it is observable also that the gracious influences are *not* said to be increased by virtue of the sacrament, *but* "by virtue of *prayer.*"

Not to dwell. Let me beg of you diligently to read these six articles, carefully weighing the terms "rightly," "worthily," "with faith," "spiritual manner," "wholesome effect,"—and also—"unworthily," "void of a lively faith," "in no wise are they partakers," "purchase to themselves damnation,"—and also—"quicken," (*i. e.* excite, stir up) "increase," "strengthen," "confirm," and surely you will reach the certain, and but for prejudice unmistakable conclusion, that a reception of

either sacrament may be a blessing or a curse, and which it will be, entirely depending on the suitable or unsuitable state of the recipient's mind.

Before quitting the articles, allow me to direct your attention for awhile to them generally, and more especially to the 13th and 17th. To my mind these two supply an irrefragable argument, one in itself perfectly conclusive against the doctrine in question.* Examine them; consider the great and important truths they inculcate; their total incompatibility with Baptismal Regeneration; and you will admit that to suppose the framers of them to have held such a dogma, is to suppose them the veriest children in understanding, and the veriest babes in theology: whereas we know them to have been eminently distinguished as men of powerful intellect—profound learning — extensive attainments—solid scriptural divinity — and better than all, the blessed subjects of that deep, devoted, heaven-implanted piety, which enabled them to embrace with cheerfulness the martyr's stake. And now

(3.) What says the Catechism?

Although not the expressly *appointed* umpire for settling controversy, and not therefore of equal *authority* with the Articles, yet do the name and design of the Catechism clearly show that it contains the very teaching of our Church. The first answer declares baptism to be "*generally*" necessary to salvation (*i. e.*, "where it may be had,") the Tractarian party make it *always* so, inasmuch as according to their creed there can be no *spiritual* regeneration, and therefore no heaven, without it. One might have supposed it sufficient to name the thief on the cross, for if the opponents have not utterly

* The Rev. W. Goode, recently presented to a valuable living by the Archbishop of Canterbury, has, within the last year, enriched the Church of Christ with an unanswerable work on this branch of the subject. It has a very strong claim upon the attention of Christians, and will be found amply to repay a diligent and repeated perusal.

discarded all logic and common-sense, they must be conscious that the force of a "contradictory" is irresistible, that this *single* instance therefore overthrows at once and for ever the false tenet to which they so tenaciously adhere. With them too, nothing is right, nothing valuable, nothing true, which cannot boast of its *antiquity* (upon which principle, by the way, *everything* must have been wrong *at the beginning)*; but they can hardly be ignorant of the fact, that the early Church baptized but twice a a year, thus evincing a total want of sympathy with their Romanizing notions. The second clause of the Catechism teaches the sacrament to be *a* not *the* means of conveying spiritual grace; it is one among many. Proceed to the fifth answer, and it tells us what the "inward and spiritual grace" is, viz., "a death unto sin and a new birth unto righteousness." This language has I believe been frequently misunderstood, a wrong interpretation has been given to it, wrong ideas attached to it, and the resulting evil has been more or less to foster the error of Baptismal Regeneration. Some have explained it to signify the *first* work of the Spirit on the soul, the imparting of spiritual life, the implantation of that new and holy principle which makes the subject of it a living child of the living God. A comparison with other parts of the Prayer-book will show that this is not the meaning which our Reformers affixed to it, they used the phrase in no such sense. As Christian men they understood Rom. vi., and well knew that, although on believing the sinner is entirely exonerated from the *guilt* of sin, yet is the work gradual whereby he is freed from its *power*. Justification is instantaneous, sanctification progressive. There is in the use of means and ordinances a crucifying process. The old nature is daily mortified, the new fostered. There is a dying to the world and living to Christ. The old man waxes weaker and weaker, the new stronger and stronger. Every act of repentance is "a death unto sin," every act of faith "a new birth unto righteousness." The real believer grows in grace, and in the knowledge of his Lord and

Saviour. That we are so to understand the passage of the Catechism now under consideration is evident from the baptismal service for adults—"O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them, that all carnal affections may die in them, and that all things belonging to the Spirit may live and grow in them." "As Christ died, and rose again for us; so should we who are baptized, die from sin, and rise again unto righteousness; continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." In the burial service, the Christian mourners around the grave, pray, "We meekly beseech Thee, O Father, to raise us from the death of sin, unto the life of righteousness." You can refer to several other parts of the Prayer-book in confirmation of the fact that this inward grace of the sacrament does not mean the first operation of grace upon the soul, but rather a *repeated* vouchsafement of the same; it is not the "Semel regeneratus," but the "Sæpe renovatus," it is not the *new creation* in Christ Jesus, but that which "increases, strengthens, and confirms." You learn also in this clause that it is *not* by the "sign," but "hereby," *i. e.* by repentance and faith we are made the children of God. The next sentence is highly important: not merely as confirming the view we have taken of the "death unto sin, and the new birth unto righteousness," but as distinctly stating that "repentance and faith" *must precede* the baptism which is effectual and a sure witness. Without these graces none can receive a complete sacrament, *i. e.* the two parts; the "sign" they may, but not "the thing signified," lacking as such unconverted persons do, the essential qualification. The Israelites were the people of God *before* they passed through the Red Sea, and you were a man before you were an Englishman. It is with the other sacrament exactly as with this, in order to a beneficial reception such as partake must "repent them truly of their former sins," and "have a lively faith in God's mercy through

Christ." How striking the coincidence, how beautiful the harmony between the Articles and Catechism of our Church, and how perfect the agreement between them and the eternal Word! Some have been perplexed and led to think there are other parts of our Prayer-book inculcating a different and less scriptural view of this matter. And this brings us to enquire,

(4.) What say the Services?

I pretend not to deny that at first sight there does appear to be some discrepancy between the Articles and Catechism on the one hand, and the Baptismal Services on the other; but it is only at first sight. Let prejudice, that feature of weakness and extinguisher of light be banished, and the more strict is the scrutiny, the closer the examination, the more perfectly reconcilable will they appear. I beg however to be distinctly understood in repeating, that were it capable of demonstration that the Services imply this doctrine, still it would not be the doctrine of the Church of England, inasmuch as the Articles which present the criterion whereby the soundness or unsoundness of such a point is to be ascertained, flatly contradict it, and in the event of a collision, to them the services *must* give way. Of their coming into hostile contact we need not be apprehensive; for whilst interpreted upon the principles of the fifteen-year-old scheme of Oxford, the Prayer-book must appear among the most perplexing and inconsistent publications that ever issued from the press; let it only be explained upon the principles of the Reformation, and the proportions are admirably harmonious throughout.

Although the difficulty you complain of, is, I apprehend more immediately connected with the service appointed for Infants, yet an observation or two on that for Adults will not be out of place. You notice its exact conformity to the Articles and Catechism in demanding that the candidates be found "fit," *i. e.* having

repentance and faith *before* being allowed to partake of the rite; and I need not inform you or any true believer that spiritual regeneration *must of absolute necessity precede* not only these two but every other Christian grace, just as vitality must precede the acts of life, or cause be anterior to effect. Now the address and two first petitions are the same as for the infant, wherein prayer is offered that these persons, described as "truly repenting and coming unto Him by faith" "*may* receive remission of sins by spiritual regeneration." How is this to be understood, since no man can be either regenerated or justified more than once? There are two ways in which I think the difficulty may be solved. Individuals are received into the Church, not upon the ground of what they really *are* (that being known only to the Heart-searcher and themselves) but upon what they *profess* to be: they *may* therefore be the victims of delusion, or they may be hypocrites, self-deceivers, or impostors. Under such circumstances who can object to the course here taken, to the additional security which the Church provides against their coming in an unprepared state? Surely the cautionary proceeding must be approved of by all those who are conscious of human responsibility. But most probably the compilers of the form used the terms in the sense of "a death unto sin and a new birth unto righteousness" as already explained, for we find them praying that the "fulness" of God's grace may be therein granted. They are not *pronounced* to be regenerate *until* the ceremony has been performed, and for a sufficient reason, the Church could not acknowledge them, before admission within her pale, when she *publishes* the fact. St. Paul was pardoned on believing, but that he was a regenerate and penitent sinner, and that his sins were washed away was not *declared* until by baptism he "put on Christ," joined the Church, and thereby *openly avowed* his new character: he was not united to the visible community that he *might become* a Christian, but to develop and manifest that he *was* one. The correct translation of Acts ii. 47, is, "The

Lord added them that *were* saved daily to the Church." They were enlisted *before* they put on the regimentals, just as you had life before you had birth, and Abraham was a believer before he was circumcised.

We will now proceed to the formulary for the introduction of Infants to the Church visible. Neither this nor any other of our Liturgies was drawn up for the profane or the hypocritical; nor were they ever intended for cold, heartless, self-satisfied formalists; and as little do they suit the deluded votary of superstition, whose religion consists mainly of priests, altars, Church architecture, crosses, pictures, painted glass, sing song intonings, bowings, genuflexions, and other grimaces. No: they are not adapted to the Pagan system of Rome, nor to that harlot's little sister, ycleped Tractarianism; but they exactly meet the requirements of the spiritual, holy, practical, self-denying believer in Jesus Christ. You will agree with me that such a one, the real Christian may well be termed "the highest style of man." As his prospects are more brilliant, so are his motives more lofty, and his objects more noble than the princes of this world ever contemplated. "Born not of blood, nor of the will of the flesh, nor of the will of man, but of *God*." The grace-adopted son of the King of kings —the blood-bought child of a Heavenly Father, his guilt washed away and his person accepted through the righteousness of his Redeeming Lord—sanctified, led, and comforted by the Holy Ghost—anticipating that blessed and eternal future when his every faculty and sense will be absorbed in unutterable delight—is it any wonder that he should be carried far above all that is called great and all that is called little in this earthly scene—is it matter for surprise, that animated by love to God and love to man his chief ends should be, the manifestation of Jehovah's glory and the salvation of his fellow sinners? Such a one knows and has felt sin to be a bitter and an evil thing—knows that it leads direct to irremediable ruin, to everlasting wretchedness—but he knows also that a way of escape has been opened, an

abundant remedy provided, that Christ has died and sinners may live. Heartfelt compassion for the misery of his race is therefore mingled with the cheering hope that they may be rescued—with the consciousness that every brand snatched from the burning diminishes the kingdom of Satan and augments the kingdom of Christ, a decrease of eternal misery, an increase of eternal happiness—I ask you, will not the man imbued with such knowledge, principles, motives and desires, be deeply solicitous, and from his heart offer the prayer of confiding and expecting faith in behalf of the young immortal about to be united to the visible Church? Can you for a moment doubt it? Now be it observed that the Baptismal, as well as every other service of our Church was *formed for the use of such characters as this;* the congregation, it is assumed, are what they profess to be, the saved and sanctified followers of the Lamb.

Next let me request you to consider the circumstances of the Infant about to be "received into the congregation of Christ's flock." That it is capable of grace cannot be denied, since Jeremiah and the Baptist were sanctified in the womb. You remember also the declaration that it is not the will of their Heavenly Father that one of these little ones should perish. Accordingly the Saviour desired that they might be brought to Him, asserting that of such is the Kingdom of God. You must also consider that as the offspring of those professing themselves to be penitent believers, they are already in the covenant, Gen. xvii. 10, Acts ii. 38, 39, considered throughout scripture as *in* and *part of* their parents, pronounced in 1 Cor. vii. 14, to the "holy." Consult Gen. xvii. 14, Gal. v. 3. It is children thus circumstanced, thus entitled, having these rights, whom our Church invites into the congregation and applies to them the seal of the covenant.

And now will you read attentively the scriptural form of administration which the Prayer-book presents; and supposing your mind to be divested of that blinding, darkening thing, prejudice, my firm persuasion is that you

will fully acquit our Church of teaching the false doctrine of Baptismal Regeneration. You will notice that the earnest petition is grounded on the "bounteous mercy" of God as revealed in Christ, and moreover that it is a *spiritual* blessing which is sought and therefore cannot but be in accordance with the will of Him who desireth not the death of a sinner. You will observe also, that the hope and expectation are made to rest only upon his "great and precious *promises;*" "ask, and ye shall have, seek, and ye shall find, knock, and it shall be opened unto you," "what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." See also, Jno. xvi. 23, 24. The congregation are urgently called upon to exercise *faith* in these promises, "earnestly to believe" that their prayer will be heard and answered in behalf of the one to be baptized; "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." "All things whatsoever ye shall ask in prayer, believing, ye shall receive." See also Heb. xi. where you find the promises are to be "obtained through faith." The assembled Christians are also strongly warned *not to doubt:* called upon to "ask in faith, nothing wavering," since "without faith it is impossible to please God." See James i. 6, 7, Rom. iv. 20—22. Again, can anything be more vivid, appropriate, and scriptural than the language of *prayer* selected in this service? And what is more influential? "The effectual fervent prayer of a righteous man availeth much," it moves the hand that moves the world; and Matt. xv. 22—28, decides that such intercession will not be in vain. Assuming that the *prayer of faith* has been offered by the Minister, Parents, Sponsors, and Congregation, and assured that God will perform His part of the Covenant, the child is now required to promise through the sureties (who answer in its name) repentance, faith, and a renunciation of the world, which on reaching a proper age it is bound to perform. And *if* the petitions in its behalf

have been presented at a throne of grace in humility, sincerity, earnestness, and faith, (as the Church supposes and bound to suppose) there is no doubt but that these graces will, "in due season" appear, as fruits of the seed now sown by the Holy Ghost, and obtained "by virtue of prayer." Gal. iv. 19. The Child is then baptized in the name of the Father, Son, and Holy Ghost, and the declaration follows that it is regenerate, accompanied by "hearty thanks to our most merciful Father" for having granted the blessing.* And here I presume is your difficulty. This is what stumbles you. The question is, ought it to do so? Does it not admit of an easy solution? I think it does. Viewed (as in fairness it must be) with the *positive* declaration of the Articles that a person may receive this sacrament to his damnation, and the *prerequisites* of repentance and faith taught in the Catechism and insisted upon here being also considered, I conceive it impossible to attach a wider or fuller meaning to this language of the service, than the *charitable hope* which under the circumstances faith is amply justified in entertaining. Considering the infant's

* Take the following illustration. Suppose a King about to levy an army. He requires those who enter his service to have certain qualifications; say, loyalty, courage, and obedience. They are presented by their friends on a certain day for admission, and then and there in the presence of and before all, declare themselves to be characterized as above. On this profession of their principles, they are enlisted, the King promises, *on condition* of their being *true men*, to confer on them the great benefit of being victors in the combat. Whether they are true men or not can and will only be known to others in the approaching campaign, the future fields of fight must decide that as yet doubtful point. Now the question is, were the friends of these recruits, well knowing the King *never to have failed in his promise*, were they wrong in thanking him for the benefit? And were they also wrong in giving those they presented credit for *sincerity?* Could they have done otherwise without grossly insulting both parties, the King and their newly enlisted friend? Study well our baptismal and other services, keeping this in view: and remembering too, that the high Church notion is, that a disloyal, disobedient, undisciplined dastard, receives the benefit in common with the right principled, orderly, patriotic, and undaunted warrior.

ability to profit by and *right* to receive the sacrament, supposing the congregation to be what they profess to be, *Christians*—supposing therefore the *promises* of God to have been pleaded in *believing prayer*—assured that such prayers will be *answered*—and having the *profession* and promise of repentance and faith, I assert that so far from its being presumptuous to believe the blessing granted, it would be presumptuous to doubt it. Nothing more is involved than a reliance upon the promises of God, and a belief in the efficacy or virtue of prayer. Still however must it be borne in mind that the language of the Articles is *absolute*, this of the service, *contingent*—that is *positive*, this is *incidental*—the one states an unquestionable *fact*, the other expresses only a Christian *hope*—that baptism may be received unworthily is *certain*, who they are that receive it worthily is *uncertain*, that *depending* upon the qualifications of the baptized, which cannot be known, since the heart cannot be read; the sacraments are administered upon a *declaration* of fitness on the recipient's part, and not upon a positive *knowledge* of that fitness on the part of him who ministers the rite.

Were we conversing upon this subject, I think it probable that you would raise some such objection as the following. "Fully agreeing with you that if the statement in the service of the child being regenerate is to be understood as *absolute*, it must stand in direct and irreconcilable opposition to the articles and other parts of the Prayer-book; whereas if understood as contingent, expressive of the charitable hope which faith cannot but entertain, all is consistent and harmonious; still there is to my mind a very considerable difficulty connected with even the latter interpretation, and it is this—if in only the majority of the baptized, regenerating grace had been given in answer to the prayers of the congregation, in all which cases a beneficial reception of the rite "a death unto sin and a new birth unto righteousness" must have resulted from their having been duly prepared—how comes it to pass, that not one in one hundred of

these persons exhibits in their after lives a tittle of evidence to prove their claim to Christianity valid? The doctrine of final perseverance so clearly laid down in the 17th Article adds ten-fold force to this objection." I reply—"Every formulary of every Church in the world, every hymn sung in the dissenting meeting, is framed upon the principle that those assembled *really* are what they declare they are, Christians; by this rule public worship must, and by no other rule can it, be conducted. From lack of discipline and other causes, true believers among us are rarities, great rarities, faith seems hardly to be found upon earth. No penalty attaches to, no persecution follows, no trial awaits the confession of Christ, on the contrary it rather adds to a man's respectability and promotes his worldly interests. What therefore do we witness? Exactly what might have been expected; to say nothing of the christened reprobates who set common decency at defiance, the Church is almost overrun with careless indifferentism, cold formality, rampant worldliness, and superstitious observances: and if this may be said of perhaps the purest Church in Christendom, what must be the condition of the others! You cannot be surprised that under such circumstances a sacrament should prove a mere empty sign; to expect a blessing will be granted where no such thing is really desired, its very character perhaps unknown, where no faith is exercised, and no heart-felt prayer offered, would argue ignorance gross as that of a heathen." Are you ready to say—"Then the liturgies of the different Churches are not suited to the circumstances of the people, and ought to be altered." It is sufficient to answer.—"It cannot be our duty to reduce the *standard* to the *practice*, on the contrary we must attempt to elevate the latter to the former. Moreover to talk of constituting a Church for unbelievers, is (excuse me) to talk nonsense.

But upon the doctrine we are combating, we have still to enquire.

(5.) What say the Reformers?

If in the perusal of a book you found a mistiness of phraseology, such as a term employed having more than one sense, and not defined; you would naturally have recourse to any other work of the author in which he was reputed to have dealt with the subject in a style more clear and explicit, and you would get at his meaning by interpreting the more obscure by the more perspicuous statements. We are indebted to those enlightened and devoted men, the martyred and murdered Reformers, for that incomparable Prayer-book which Cranmer and Ridley had the chief hand in compiling. I have already shewn that a fair comparison of its different parts effectually repels the charge of heresy which the two extremes, *i. e.* those who have a church without a religion, and those who have a religion without a church, allege against our Zion, that the testimony of the formularies against Baptismal Regeneration is direct and indisputable; for even admitting that there is somewhat of ambiguity in the services, when considered apart and alone, yet a reference to the articles and catechism at once removes it. It will however be confirmatory to cite a few passages from their other writings, and as authors must know their own meaning best, let them interpret their own language.

"Therefore, as in baptism, those that come feignedly, and those that come unfeignedly, both be washed with the sacramental water, *but both be not washed with the Holy Ghost, and clothed with Christ:* so in the Lord's supper, &c."—Archbishop Cranmer.

"Sacraments do bear the *names* of the things whereof they be sacraments, both *in baptism*, and the Lord's table; even as we call every Good Friday, the day of Christ's passion: when in very deed there was but one day wherein he suffered."—Bishop Ridley.

"Christ saith 'except a man be born again from above, he cannot see the kingdom of God.' He must have a regeneration, and what *is* this regeneration?

It is *not* to be christened in water as these firebrands (the Papists,) expound it, and nothing else. By the word of God preached and opened, *thus* cometh in our new birth."—Bishop Latimer.

"External baptism was but an inauguration or external consecration of those that *first* believed and were cleansed of their sins"—Bishop Hooper.

"The grace of God is *not tied* to any sacraments; God is able to work salvation with and *without* them. St. Augustine saith, 'ye are clean *through the word, not* through baptism, take away the word, and what is the water more than water?' To ascribe remission of sin, which is the *inward* work of the Holy Ghost, unto *any outward* action whatever, is a *superstitious*, a *gross*, and a *Jewish* error."—Bishop Jewell.

"Are all they that are partakers of the outward washing of baptism, partakers also of the inward washing of the Spirit? *Surely no.*"—Archbishop Usher.

"It is a *certain* and *true* doctrine of all such as profess the Gospel, that the outward signs of the sacrament do not contain in them grace; neither yet that the grace of God is of necessity tied unto them."—Archbishop Whitgift.

"It is *not* the water, *but* the faith: not the putting away the filth of the flesh, but the stipulation of a good conscience; for who takes baptism without a full faith, takes the water, takes *not* the spirit. That spirit which works by means will not be tied to means."—Bishop Hall.

"We, of the Church of England, in opposition to the Church of Rome, look on all sacramental actions as acceptable to God, *only* with regard to the *temper* and *inward acts* of the persons to whom they are applied."—Bishop Burnet.

"The sacraments are not physical, but *moral* instruments of salvation, which unless we perform as the author of grace requires, they are *unprofitable;* for all receive not *the grace* of God, which receive the *sacraments* of his grace."—Hooker.

"Sacraments are neither empty signs *to them that believe*, nor effectual causes of grace to them that believe not."—ARCHBISHOP LEIGHTON.

The present Bishop of Lincoln in reference to adult candidates, thus writes, "Sacraments according to our Church, are not empty signs, but effectually convey the grace which they signify, provided that there be on our part *a meetness to receive it.* For they do not act mechanically on the soul: they produce *not* their effect, *unless* there be a *concurrence* of the will."

It is unnecessary to quote farther. I will however just give you a list of the authorities cited in a work dedicated to the Archbishop of Canterbury, by that able and excellent man the late Rev. T. T. Biddulph, of Bristol: being strictures on a publication of Dr. Mant, who vainly attempted, some thirty years since to fasten this untenable and delusive doctrine upon the Word of God, and the Church of England. You will readily acknowledge them to be among the greatest scholars, the soundest theologians, and the most brilliant writers which this or any other country ever produced; and on a reference you will find them bearing their united, powerful, and overwhelming testimony against Baptismal Regeneration.—Five *Archbishops.*—Cranmer,—Usher,—Leighton,—Tillotson,—and Secker. Twenty-four *Bishops.*—Latimer,—Ridley,—Hooper,—Jewell,—Andrews,—Davenant,—Hall,—Taylor,—Reynolds,—Pearson,—Hopkins,—Kidder,—Beveridge,—Bull,—Williams,—Burnet,—Fleetwood,—Bradford,—Mann,—Wilson,—Sherlock,—Greene,—Law,—and Horsley. The following Twenty-three *celebrated Divines.*—Frith,—Tindal,—Turner,—Fulke,—Hooker,—Noel,—Rogers,—Mede, author of the Whole Duty of Man,—Barrow,—Scougal,—Kettlewell,—Wall,—Woodward,—Burkitt, Nelson,—South,—Whitby,—Ostervald,—Stebbing,—Rotherham,—Stonhouse,—and Paley. Mr. Biddulph has also given passages from about thirty of the publications adopted by "*The Christian Knowledge Society,*" equally subversive of this figment.

You need not to be informed that the above list may be greatly extended; and perhaps too you are aware of the reply which the hyper-High-Church and Tractarian party consider sufficient to neutralize such satisfactory and crushing evidence. They say, "The passages you have adduced to overthrow Baptismal Regeneration, are not more decisive than we can adduce from many of these writers to establish it." That no two views upon this, or any other subject, can be more diametrically opposed,* than that held by the new sect on the one hand, and that held by sound Evangelical Churchmen and all Orthodox Christians on the other, cannot be disputed; that it is a question of such moment as to render an exaggeration of its importance almost impossible, is also a fact; if then it were capable of proof, that the Reformers and eminent writers of our Church maintained *both*, the same proof would establish the position that they were lamentably defective either in ability or integrity, neither of which qualities were ever denied them even by enemies. And that they did *not* teach this heretical tenet, that the charge is *false* and *calumnious*, they know best, who best know their works; either as true or as theirs, this doctrine can only be imposed on such as trouble not themselves to *investigate*, and consider it pains thrown away *to think;* it is the ignorant and ill-informed who become the easy dupes of every impudent impostor. By *omissions* and *dislocated quotations* the false brethren pretend to make the authorities speak for or with them, and the infidel does the same by the Bible, when he writes "there is no God," "go and sin." To ascertain with accuracy and fairness

* The one grand difference is, that whilst the heretical parties baptize in order to *make* men Christians, the Church of Christ baptizes to *manifest* that they are such. And this, not less in the case of infant than adult baptism. Repentance and faith are *equally* insisted upon as prerequisites in both classes of candidates; and were it otherwise, there would in reality be *two* sacraments, one demanding qualifications, the other not. And supposing for the sake of consistency, the Eucharist to be also thus multiplied, why we should be more than half way to Rome. Which Church, by the way, although she has *seven* things which *she calls* sacraments, has *no scriptural* sacrament whatever.

the sentiments of any person or class, we must compare one part of their writings with another, and have nothing to do with any shuffling, quibbling, or equivocating whatsoever. Now, the following paragraph (which I undertake to say, no Tractarian ever referred to or cited), from the preface to Cranmer's Discussion with that wretched man the Bishop of Winchester, is singularly valuable as showing the *different senses* in which the Reformers and Christians of the previous ages spoke of a sacrament, and it clears them in a most satisfactory manner of even the appearance of inconsistency :—

"I think it good, gentle reader, here in the beginning, to admonish thee of certain words and kinds of speeches, which I do use sometimes in this mine answer to the Bishop of Winchester's book, lest in mistaking thou do as it were stumble at them. First, this word "sacrament," I do sometimes use (as it is many times taken among writers and holy doctors), for the sacramental bread, water, or wine: as when they say, that *sacramentum est sacræ rei signum.* "a sacrament is the sign of an holy thing." But where I use to speak sometimes (as the old authors do), that Christ is in the sacraments, I mean the same as they did understand the matter; that is to say, not of Christ's carnal presence in the outward sacrament, but sometimes of his sacramental presence. And sometimes by this word "sacrament" I mean the *whole ministration* and receiving of the sacraments, either of baptism, or of the Lord's supper: and so the old writers many times do say, that Christ and the Holy Ghost be present in the sacraments; not meaning by that manner of speech, that Christ and the Holy Ghost be present in the water, bread, or wine, (which be only the outward visible sacraments), but that in the due ministration of the sacraments according to Christ's ordinance and institution, Christ and his Holy Spirit be truly and indeed present by their mighty and sanctifying power, virtue, and grace, in all them that *worthily* receive the same."

You observe he sometimes speaks only of the *sign*,

i. e., water, sometimes of the sacrament as employed for the "*whole administration*," *i. e.*, the two parts the water and the grace; so does St. Peter speak of it, 1 Peter iii. 21, and the Archbishop adds, that the thing signified accompanies the sign *only* to the worthy recipient. The above passage is very important, not only as explanatory of the language used by Cranmer and his contemporaries, and thereby repelling any insidious attempts to screw Baptismal Regeneration out of their sentences, but also as showing us that "the old authors," are to be understood in the same way; and that the best of them differed in toto from the modern heretics, it would, were this the fitting place, be easy to prove.*

Your letter, my dear friend, expresses the conviction that this doctrine has no place in the Word of God; the limits within which this correspondence must be confined, prohibit my entering more at large into the proof that neither has it place in the Church of England. Enough however has I trust been said to set you upon examining and reflecting; and if so, there is not in my mind the shadow of a doubt but that you will rise from the investigation, equally convinced that so far from sanctioning, she distinctly repudiates it. The case then stands thus, not a single text of Scripture can be produced to prove the dogma—it is not, it never has been, and it never will be, recognised by any Christian community on Earth—the history of Christendom—the facts of a hundred generations—the experience of mankind—all authority that is valid—all testimony that can be relied on—whatever has the nature of evidence and argument—conspire to demonstrate it false, and pronounce it delusive.

Are you ready to ask, *who* does or can really *believe* this doctrine? The so called religious system of the Prince of Italy embodies it most fully: and surely the intelligent Christian will at once acknowledge this fact

* There are now before me the European confessions of faith; I shall not quote, but rather refer you to the Rev. Peter Hall's edition, for proof that they too are unanimous in the condemnation of this dangerous deceit.

alone to afford ample ground for hesitation and doubt as to its truth, considering, as he will, the mountainous errors, and frightful enormities which the "man of sin" maintains in conjunction therewith. That the battle of the Reformation is to be fought over again,[3] that the Prince of Light under the banner of Protestantism, is about to enter upon a tremendous conflict with the Prince of Darkness beneath the standard of the Papacy, is now manifest even to the undiscerning: and as the error I have been combating stands immediately connected with the "Apostacy," I shall not close this letter without briefly adverting to a few of the *Doctrines* and *Practices* of that idolatrous Church.

Papists have *five Persons in the Godhead*. Boniface the 8th writes, "Christ took Peter (of whom the Popes pretend to be the successors), into the partnership of the undivided Trinity!" The Virgin is, in the breviary, termed the "Queen of Heaven." And on some of their Churches (one in Rome), is written, "Sacred to Mary, *equal* to God the Father!" One of their great authors, and a saint, (saint!!) says, "Those whom the Son's justice might condemn, the mercy of the Mother frequently delivers!!!" However awful, it is no marvel, that they who have multiplied two sacraments into seven, should multiply three Persons into five. *The Papal Supremacy*. This is a fiction of the seventh century, and has resulted in fraud, violence, bloodshed, and blasphemy; a supremacy of wickedness. The Pope claims to be universal Bishop—head of the Church—pretends to pardon sin—like another Herod, is addressed as the Deity and worshipped. Thus demonstrating himself to be "the man of sin," who "exalts himself above all that is called God." He also pretends to be *Infallible*. Exempt from the possibility of error. "Never erred, never erreth, never can err." Bellarmine says, "If the Pope should err in commanding vices and forbidding virtues, the Church would be bound to believe that *vices are good* and *virtues evil*, unless she wished to sin against conscience!!" A mistake into which we

may presume he has fallen at times, since a blacker catalogue of ruffians, a list of more degraded miscreants, than can be selected from among their Holinesses (Wickednesses) the annals of mankind fail to give. Another Romish doctrine is *Transubstantiation.* "A Monster," mocking at all Scripture, reason, common sense, and decency. That man can make God will be received only by those "whose faith is credulity, and whose credulity is faith." It is infinitely absurd. *Purgatory.* By far the most successful scheme ever invented for picking men's pockets in this world, and filching them out of their souls in the next. It has been well defined by one of their own priests, to be "a bill drawn upon another world, for cash paid in this, without any chance of such bills returning protested." How is it that men do not open their eyes to the fact, that purgatory, indulgences, and their infamous concomitants, unite to exhibit "the greatest insult ever offered to God, and the grossest fraud ever practised upon man." How can they be so befooled as to believe that "the gift of God can be purchased with *money!*" And how is it that they are so blind as not to read the infamous character of a priesthood, who refuse by humming masses to deliver the departed and *beloved* (!!!!) members of their flocks from the scorching flame, *until paid for it!!* I might lay before you Rome's many mediators — Invocation of Saints — Worship of Images — Sacrifice of the Mass—Withholding the Scriptures—Unwritten traditions—Baptismal Regeneration—Extreme Unction—Prayers for the dead, &c., &c. But observe one or two of her *Practices.* There is *Persecution,* which makes it a virtue on the part of that meek, mild, merciful pagan—titled Pontifex Maximus, the Pope of Rome and his myrmidons, unsparingly to employ the fagot, the thumb-screw, the pulley, the wedge, the wheel, and other implements of their blood extorting Inquisition, in snapping the tendons—dislocating the joints—tearing the flesh—crushing the bones—and roasting the frames of the poor, helpless, unoffending, agonized Christians

who may fall into their infernal clutches. Go to the fires of Smithfield, Gloucester, Bristol, &c., &c., and to the dungeons of Spain, Portugal, and Italy for the truth of it. And go, ye drowsy, sleeping, sluggard sons of England, go to their *Authorized Standards*, and there learn that the same bloody game will shortly be played over again on British soil unless ye awake, and arouse, and defend yourselves. To prove that *Lying*, in the forms of mental reservation, equivocation, and perjury, is taught and practised in that Church, I refer you to "Awful Disclosures," by Blakeney. In France and Spain alone they exhibit *five* arms of St. Matthew. The Archbishop of Paris declares that he has lately discovered the nails, the lance, the sponge, and the reed, used at the crucifixion. They shew also a feather of Gabriel's wing—the tail of the ass on which Christ rode —some of the Virgin Mary's hair, and many other pretended relics too disgusting to mention. These and a thousand other abominable lies, such as the false miracles of idols going on foot, bells ringing alone, images snuffing candles, &c., do the poor deluded Romanists embrace as *true!!* To what a state of mental and moral degradation must sin have reduced man, when priests can be such knaves and their flocks such fools. And what a claim have these poor creatures on our pity and our prayers. But what shall we say of Rome's *Impurity?* She "forbids marriage" to the priests. Declares that "he who lives with a harlot is more chaste and holy than he who has a wife," that "marriage is the worst kind of incontinency." In the 17th century, Macgavin tells us that "the Pope authorized public stews, and a woman was required to communicate with the Church in order to qualify her to practise as a harlot!" A regard to morality almost precludes my even naming the licentious, dark, and damnable *Confessional*, for it is a shame even to speak of the things done of them in that secret place. Chrysostom, as early as the fourth century, says, "Rome is in all wickedness, chief of the world." And Jewell in

speaking of one only of her abominations, writes, "It is a gulf, it is a sea, it is a world, it is a hell of iniquity." Surely in foul, licentious, demoralizing Rome, is the prediction verified, "And upon her forehead was a name written, Mystery, Babylon the great, the *Mother of Harlots*, and of the Abominations of the Earth.

You find it difficult perhaps to account for the fact of one hundred millions of your fellow men placing implicit confidence in a system replete with such superstitious, idolatrous, impure, and impious blasphemy, a system of consecrated wickedness. You think it strange that beings walking erect and claiming to be rational, should thus virtually discard all that is pious, reject all that is reasonable, and trample on all that is decent. Remove Satanic influence from the consideration, and truly there is not upon earth, anything so wonderful as that Popery should exist even for an hour: you must however remember that the Papist, in matters of religion, is allowed no exercise or interference of the *understanding*. He prostrates his reason to the dictum of another. Bound in the adamantine chains of darkness and ignorance, he falls at the feet of a priest and promises under pain of damnation never to think or judge for himself; a willing, degraded, mind-manacled slave, he follows with the inertness of a corpse the directions not of God but of man. The question with him is not, what says the Word, but what says the Pope? He listens not to the voice of the Good Shepherd, but to the howl of the Tibrine Wolf; not to Christ, who is "over all," but to the head of a false and idolatrous Church. And when we find that should that awful usurper pronounce virtue to be vice, and vice to be virtue, the Church must assent to it, who can be surprised at anything the poor Romanist *believes* or anything he *does*. How earnest and persevering should the petitions of God's people be, that these perishing victims of a blind credulity may become the happy subjects of an enlightened faith. I will ask you to read 2 Thess. ii. 3—12, and 1 Tim. iv. 1—7, and say had the Pope "sat to St.

Paul for his profile" could it have been more like? And was not Lord Bacon right in the declaration, "Were 'the man of sin' put in the hue and cry, every body would arrest" his wickedness of Rome? Among other things, you will also find it there stated (what all intelligence must infer) that the Devil is the author of Popery—that the Minister's duty is to put the people in remembrance of these things, to guard them against the delusion of believing a lie—and (awful consideration) that destruction, and not conversion, awaits this "son of perdition" "whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming," yes,

> "Rome shall perish, write that word,
> In the blood that she hath spilt,
> Perish hopeless and abhorred,
> Deep in ruin as in guilt."

Whilst no Christian Church[4] ever held Baptismal Regeneration, a few individual members of different communions, deluded by Rome, and rejecting the Word, have adopted it; for there "must be heresies" to manifest who are the true disciples; the moon shines brightest when breaking from beneath the dark cloud. The present English advocates of this grievous error, and as the stealthy disguised precursors of Popery, the most dishonest body of men now in the eye of the world, are by others denominated "Tractarians," or "Puseyites, by themselves "Conspirators," (!!) and "Ecclesiastical Agitators," avowedly having for their object "the *unprotestantizing* of the National Church!!" And verily had the plan been decided on in the councils of the Vatican, (and who shall say that it was not*?)

* It is a well known and very successful trick in that system, which maintains the infernal principle that "a good end will justify bad means," for their priests to get access to our pulpits under the guise and semblance of Protestant ministers, and a more effectual method whereby to distil their poison can hardly be conceived. That notorious advocate of lying, Dr. Newman, in excuse for having written some things against Romish doctrines whilst in the pale of the Establish-

and these gentlemen immediately commissioned by the Pope himself, a better means could not have been invented for the accomplishment of their purpose than that which they have chosen. These covert assailants of our civil and religious privileges have painted and bedizened the old Romish harlot so successfully that Protestants are coquetting with her, and they have so masked and disfigured the chaste spouse of Christ that men see not her moral loveliness; they array falsehood in robes of light, and beauty and truth in the garb of darkness and deformity; they laud the system of the mystic Babylon, and traduce the assemblies of the Redeemer's heaven-born children; they have the unblushing effrontery to praise the Church of Rome, and abuse the Church of

ment, says, "such views were necessary to *our position!*" Can any one doubt his being a Jesuit after this? Having done all the mischief in his power, and probably finding it impossible much longer to elude detection, he throws off the mask and goes to his own place. And let me ask, do we not hear some of his admirers and former associates as loudly disclaiming all connection with Popery as he did? And why? It is equally necessary to *their* present position, they are well aware that a recognition of their real principles, would create the deepest disgust among a people not yet sufficiently prepared for a development, and therefore some dust must be thrown in the eyes of the public. Whilst they hope that a very gradual and almost imperceptible approximation to Rome, may escape notice and finally accomplish the object; they also know that a premature disclosure would be followed by the more acute and crafty of their agents being shunned and scorned for their dishonesty, and the more weak and simple of their tools pitied and laughed at for their folly; therefore it is, that stone altars—crosses on tombstones, and over Church porches—paintings—processions, and other gewgaws are chosen to form the thin end of that popish wedge, which they are waiting and watching the opportunity to drive home; and then farewell to civil and religious liberty. And Englishmen are you prepared for this? Then "make peace, if you will with Popery; receive it into your Senate; shrine it in your Church; plant it in your hearts; but be *certain*—certain as there is a heaven above you, and a God over you, that the Popery honoured, embraced, is the very Popery that was degraded and loathed by the holiest of your fathers; the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogatives of Deity, crushed human liberty, and slew the saints of God."

England! Hear what these friends of crosses, but enemies of the Crucified say of the "Apostacy." "It becomes us rather to *imitate* than to *criticize* the Roman Church, who in her *worst times* has been on most points a firm and consistent witness in act and word for *orthodox* doctrine!" "Rome was *our mother* through whom we were born to Christ!" "Lacking visible communion with the Church of Rome, we forego a *great privilege!*" "We are estranged from her in presence, *not in heart!*" "She has high gifts and *strong claims* on our *admiration*, "*reverence, love, and gratitude!!!*"[5] Hear next what these "false brethren" say of the Reformed Church of England whereof they are not ashamed to be the double-faced traitor ministers. "We have been since the Reformation in a *position of servitude*, and our prayer-book corresponds to that state!" "Our communion service, is a *judgment on the Church!* "As for the Reformers I think *worse* and *worse* of them!" "That *deplorable schism* the Reformation!" "The present Church system is an *incubus* on the country!" The members of the Church of England are "*in bondage*," "*in chains*," because disunited from Rome, and for the same reason the principles and formularies of our Church are "*a body of death*," "*the penalty of sins*" "inherited from a preceding age," meaning the Reformation!! That the principles, doctrines, worship, and practices of these "enemies of all righteousness" should be in accordance with Popish error, and adverse to Protestant truth, is what you would anticipate; and it is so as to Tradition—Apostolical Succession—Baptismal Regeneration—Sacrifice in the Supper—Prayers for the dead—Supremacy of the Pope—Purgatory—Invocation of Saints—change of the Elements—Inherent justification—Celibacy—Reserve in preaching the Gospel—Lying—Decking Churches—Intonings—Evolutions—Turning about east, west, north, and south in the services, and other mummeries and childish frivolities. I cannot enlarge so as to give extracts and name places, but refer you to a penny tract of the

Reformation Society entitled "Romanism and Tractarianism Identical." * Upwards of eighty of these clerical apostates have abjured the faith and gone over to the mass-house, whilst the more brazen-faced and dishonest still continue within our pale, subverting whole houses, insulting the bishops, and bringing authority into contempt. We foster the hope that their mouths will soon be stopped; they have already received a "first and second admonition," and judging from the Protestant character of the recent appointments, their "rejection" is not far off. Some (especially the continental writers) have expressed surprise at the patience with which their falsehoods and follies have been borne; the question has been asked and heard over Europe "Is there any executive power in the English Episcopate?" But is not the tame endurance of the Laity at least equally astonishing? That amid the light of the nineteenth century any one intelligent member of our communion should without indignation listen to such erroneous doctrines, and without remonstrance witness all the grimaces and tomfooleries of the old shaveling monks enacted over again, is indeed to be wondered at and deplored. I have just received a letter containing the following words. "We have a Tractarian Clergyman here; and as you may suppose, the darkening influence of the pulpit is fast spreading the gloom of spiritual death over this unhappy parish. Teaching so Popish, and grimaces so ridiculous, I never expected to hear and see in our pure scriptural Church. The poor man in aping Rome, unites the pride of a priest with the antics of a monkey. Our congregation is greatly thinned, and the inhabitants rapidly passing to dissent. When will our rulers stand forth and with Christian courage do what they can to

* I would especially recommend the Anti-tractarian publications of that devoted Christian and true son of the Reformation, the Rev. J. Spurgin, Vicar of Hockham, Norfolk. (Nisbet & Co.) These very cheap tracts are distinguished by a degree of accuracy, clearness, and force, rarely met with, and ought to be circulated wide as the empire. To their able and excellent author I am much indebted —His trial of Archbishop Laud should be in every man's hand.

stay the soul-killing plague?" How wide awake are men in general to others' faults, how blind to their own. If instead of censuring the authorities, this complainant were to do *his* duty, it would be greatly better. Why does he not call for the interference of the *Churchwardens?* In the event of their refusing to act, he might *himself* respectfully remonstrate with his minister upon the innovations. Should that step prove ineffectual, the next and decisive one is to solicit the interposition of *the Diocesan*, who, it should be remembered, cannot possibly "stay the plague" unless *informed* of what is going on, which his Lordship naturally expects to be by those who *(their own souls* being jeopardized) are even more interested in such a matter than himself. It requires but *one* firm intelligent, uncompromising churchman in a parish to check the evil; and many instances might be given of individuals within the last few years having nobly performed their duty to their God, their country, their neighbour, and themselves, by an opposition at once determined, persevering, and successful. That the adoption of this means will shortly be of frequent occurrence we may reasonably expect; for rest assured there is a deep love of freedom, much sound Protestantism, much true religion still existing among our population, and sooner or later men will awake to a consciousness of their danger, and a sense of their duty. Devoutly too is it to be hoped that such indications of a people's sentiments and feelings will not be trifled with or lightly regarded, but meet with the attention which they demand. Murmurs and menaces have been already heard so loud, and long, and angry, as to intimate that a neglect of them is perilous; like the rumbling of the distant thunder and the plashing drop, they are harbingers of the tempest. That the Reformation may be maintained without such an interference—that for an expedient so terrific there may be no necessity—that God in his mercy may influence and direct the minds of those over us to stem the evil *in time*, to crush the cockatrice in its shell, *at once* to expel the Romanizers, ought to be the daily earnest prayer of every

christian man, of every one who would prefer to witness his country convulsed from north to south from east to west, rather than see her become the apostate slave of man's chiefest earthly oppressor. A thousand times better that dear old England should be the battle field of a contending world, her every wife a widow, her every child fatherless, than that she should sink the victim of a tyrant who would cover her with the black-pall of spiritual and everlasting death; for what is the body to the soul, what is time to eternity! Better be desolate of inhabitants, than desolate of truth—better be a lion-haunted desert, a wilderness wherein the wild beast may roam at his pleasure, than teem with human beings wrapped in deadly delusion, among whom the beast of the seven hills may and would prowl like an evil spirit amid the sepulchres of the dead.

Coming events cast their shadows before. The ecclesiastical horizon wears a lowering aspect. Around us are the presages of a struggle, and I believe it will be a severe one, a resisting unto blood. For whilst the worldly minded are as usual looking on with indifference, and many of whom better things might have been hoped exhibiting a disgraceful supineness, there are, thank God, a goodly number who think that not to contend for is as bad as to stifle truth, and these with minds to comprehend and hearts to appreciate Gospel principles are buckling on the armour and preparing for the conflict. It is most encouraging for such to consider, that whatever may be the result *nationally*, it will and must be well with them *as individuals*. The foundation of God standeth sure, the Lord knoweth them that are His: they are the rescued Church placed on the immovable rock, against which the gates of hell shall never, never prevail. It pertains to those whose religion is formalism and whose profession is hypocrisy to fall a prey to Romish and Tractarian delusion, real believers are above and beyond its reach; the vulture swoops not on the marching host, but on the field of the slain; feeds not on the living, but on the dead. Let us, my dear friend, be

thankful to distinguishing mercy for preservation amid such wide defection; let us petition hard still to be kept "faithful among the faithless;" and let us persevere in offering the most strenuous, determined, and undisguised resistance to that unhappy sect who, "mad upon their idols," would deprive the Church of all *light* by "reserve"—of all *salvation* by "legalism"—of all *holiness* by baby ceremonies, and superstitious observances. That you and I, may have grace to "*stand fast*," to "*fight the good fight*," to "*keep the faith*," that we may listen to, love, and obey Him who says "be thou *faithful* unto death, and I will give thee a crown of life," is the sincere prayer of,

Yours very truly,

And I would humbly trust in the best bonds,

EDWARD PARKER,

Kingsdown,
March 17*th*, 1848.

A

REFUTATION

OF THE ERRONEOUS DOCTRINES TAUGHT IN THE

REV. W. G. TODD'S TWO PAMPHLETS

ON

BAPTISM AND CONFIRMATION.

TO THE REV. W. G. TODD.

Rev. Sir,

In the past year you published two pamphlets, one on Baptism, the other on Confirmation, and supposing your declarations in the pulpit to accord with your statements in the press, there can be no apology needed for the remark, that those of the St. James's congregation who are not altogether indifferent as to *what* is preached, must either have very little discernment, or a great deal of patience. Some would go much farther, and pronounce it to be absolutely impossible for any person, characterized both by intelligence *and* a serious concern for the soul's welfare, to tolerate or endure such teaching for a single hour. That instruction so favourable to the advance of Romish error should issue from a Minister of the very Church, wherein the distinguished "Biddulph" of late preached the Gospel in all its fulness, the patronage too of which was obtained *at great personal sacrifice for the express purpose* of perpetuating among the people Evangelical Truth, is deeply to be deplored. The Tracts in which you have been bold enough to set forth doctrines so pernicious, and I may presume too after "a calm and patient investigation," were some months since left at my door accompanied by this challenge, "*Answer them if you can!*" I merely say to the writer of those five words, that in my estimation publications such as yours will then and only then be *un*answerable when the folly and weakness of man shall have successfully contended with the wisdom and power of God—when error shall have prevailed over truth—and the light of Heaven have been eclipsed by the dark-

ness of Earth. A few days ago I received the following note :—

"Rev. Sir,

"Mr. Todd, Curate of St. James's, has sent into the world treatises upon Baptism and Confirmation. That they exhibit doctrines contrary to our Church, and agreeable to the Pope's Church, cannot be truthfully disputed. Many have been patiently waiting with the expectation (and as members of our Reformed branch of the Catholic Church of Christ such expectation is just) that something would be done to hinder the spread of his errors. And it seems we may wait. Thousands feel already indebted to you for defending the Protestant truths held and died for by our pious forefathers; and the object of this is to ask the favour (do not refuse us) of a few lines from your pen in the way of laying open and refuting Mr. Todd's injurious doctrines.

"With respect and gratitude, yours, &c.,

"Layman."

Finding upon inquiry that the Tracts in question have been industriously circulated, and therefore likely to do mischief among the young and uninformed, I see good, though somewhat late, to accept the challenge to "*Answer*," and making the Word of God—the Church of England—and Common Sense, the standards of appeal, with the hope that it may satisfy the author of the note, and many others, as a "refutation." The notice I propose to take of some few of the statements will be brief, inasmuch as I understand the expectation is not given up that you will yet receive a well-merited castigation from an abler pen than I am qualified to wield. This may sound severe, but it is not so meant. To alter one's style is not an easy matter, and moreover there is the danger of an undue modification of terms; do not therefore judge me harshly on account of a fear lest in too much whetting, the knife may lose all its steel. Although I would avoid all acrimony of expression, yet were it in my power, it would be contrary to my inclination to employ that soft, silky, unmeaning language which serves so well to render ideas indistinct. My

custom is to call things by their proper names, for instance, "a spade, a spade," greatly preferring the accusation "tu loqueris lapides" to adopting as applicable "Ego byssina verba reponam." Contending not against men but against principles, entertaining not one atom of hostility towards you or any one breathing, but most determinedly antagonistic to that iniquitous and soul ruining system of which I believe you to some extent the unconscious victim, my phraseology will be unambiguous and perhaps strong. Still let me assure you that it is indeed remote from my wish and intention to write one word that is personal or calculated to wound your feelings. Subjects awfully solemn and all important are in debate, whilst therefore I shall aim to take all care of you, your Theology will have to take care of itself, and be dealt with in that "plainness of speech" which in commenting upon writings *professedly* "plain," would seem to be not only harmonious but even complimentary.

A preliminary remark or two seems to be required upon the subject of "Controversy." There are those who would have this to be like "Irish reciprocity," all on one side. Having no very strong confidence in the truth and validity of their own principles, there exists (all but imperceptible it may be to themselves) something like a consciousness that they will not bear the test of a rigid examination. This it appears is not your reason for shunning discussion; though the Author of writings which in these days cannot but be considered controversial, you think such contention is "unloving," (allow me to refer you to Lev. xix. 17, James iii. 17, Jude 3, Jer. vi. 14, with the Bishop's fourth question and *your answer* at Ordination). I, on the other hand, look upon it as the very course which *true* love dictates and *true* religion requires. When it is proved "unloving" to warn the blind of a precipice, it will be time enough to apply the term to those who refuse to hold their peace when they see thousands around, entertaining full hope of Heaven, but whom they conscientiously and upon scriptural

grounds believe to be still in the darkness of spiritual death, mere ceremonialists, without "light or life," teachers and taught passing onward to irremediable destruction. When you were so thoughtless (to use a mild term) as to print "It is *impossible* for those living in the uncharitable atmosphere of controversy to preserve *true spirituality* of mind" it must have escaped your memory that "The Prophets"—"The Apostles"—"The noble army of Martyrs"—and *The Redeemer Himself* were controversialists! Were the declaration true, not only would the performance of a duty (and one to which you and I are pledged) induce carnality, but the Blessed Redeemer Himself must have been so far *unspiritual!* In the spirit of deepest love, and yet with all firmness, did He and His Apostles rebuke the Pharisees and Judaizing teachers, the Tractarians of that age: and his followers ever since, have as occasion required "contended earnestly for the Faith once delivered to the Saints." The Minister of the Gospel is set as a "Watchman," and it is as much his duty to confront falsehood as to preach truth, to protect the flock from poisonous, as to provide them with wholesome food. Take the assurance therefore that you and your new school will be grievously disappointed in "laying the flattering unction to your souls" that you will be allowed to "daub the wall with untempered mortar," to promulgate deadly errors, without remonstrance, opposition, and exposure. The cry is "let us alone"—yes, when you let the Truth of God alone, but never, never until then.

I proceed to examine a few of your statements on

BAPTISM.

Your Tract upon this subject commences with an expression of regret that there should be "disputes among Christian people upon this doctrine." Now you certainly make these disputes to hinge upon the question as to whether Baptism is to every infant in every indi-

vidual instance efficacious to the pardon of sin and the implantation of spiritual life in the previously dead soul; and if (as it may be presumed from other parts of your publications) you employ the term Christian in its highest and best sense, then I deny the *truth* of your assertion. The awakened — enlightened — converted — justified—and sanctified Church of the living God have *among themselves* had no controversy upon the point. They know from the teaching of the Word—the teaching of the Spirit—and the standards of their several Churches, that what you contend for is a mere Romish figment somewhat diluted, an unscriptural and ruinous delusion; and accordingly there has been and there still is, a difference of opinion upon this matter wide as the Antipodes, but *between whom?* Between the Early Christians—the Reformers—and all in every age and nation who take the Bible alone as their Rule of Faith *on the one side,* and the wretched victims of Romanism — Tractarianism — Anglicanism — Hyper-high-church ism, and all other isms which dishonour the Redeemer by exalting the Church, and make Tradition their guide rather than the Scriptures *on the other.* Nor *ought* this controversy to cease until all shall spiritually know God, neither *will* it, unless the Church of Christ become unfaithful to her trust, or the poor Papists and their no longer questionable allies become converted to the truth.

Were I asked—What is the most momentous, and what therefore ought to be the most interesting question, which an immortal being can propose to himself, I should unhesitatingly reply, it is this—Am I regenerated by the Holy Ghost? Because upon this must depend, not such trifles as health, wealth, and prosperity in this world, but everlasting salvation in that which is to come. Admitting (and who will controvert it?) the justness of such an answer, it necessarily follows that it is of *equal* moment to ascertain *the means by which* this great work is effected. I am glad to find that we are perfectly agreed as to the *nature* and the *importance* of Regeneration, although we differ altogether as to the *instrumental*

means whereby it is wrought. We both consider it the implantation of spiritual "light and life" in the soul which in the previous instant was destitute of "light and life," "dead in trespasses and sins;" and that the efficient cause in producing this mighty change is God the Holy Ghost. Thus far we coincide, but here we separate; our opinions are as wide asunder as the poles, irreconcilably opposed as to *what* is the Lord Jehovah's *appointed means* for effecting the "new creation." You, backed by the Romish Apostacy, say—the divinely appointed instrument is BAPTISM. I, backed by Reformed Christendom, say—the divinely appointed instrument is THE WORD. My object being rather to show the groundlessness of your views than to establish my own, as regards the latter I merely refer the Reader to Ezek. xxxvii. 1—14. 1 Pet. i. 23. Rom. x. 17. John xvii. 17. James i. 18. Eph. v. 26. 1 Cor. i. 14.

You acknowledge that a person may receive the *visible sign* without the *inward grace* of Baptism. A concession this of vast importance, since it gives up the point of the unconditional efficacy of the Sacrament, and admits that regeneration *does not always* accompany it. When I wrote against this heresy four years since, it was with the firm conviction that such ground could not be maintained, accordingly it is by you and others surrendered. And if I mistake not, no long period has to elapse before your present views will be declared equally untenable. Among them is—that every "*converted*" adult, being *already in possession of* "Earnest Repentance" and "True Faith" receives *in* Baptism Spiritual Regeneration, in other words, is made partaker of Spiritual "light and life," and moreover has his "sins remitted." You have elsewhere stated that "It is in holy Baptism God *first* bestows upon us the gift of his grace, and gives life to the dead soul." You have also written that up to that time "we are children of God's wrath—under his curse—subject to condemnation—belong to the wicked world—in darkness —in death—no light or life in us." This is a very true description of man's fallen state; but will you kindly in-

form us how these guilty—condemned—wicked—accursed worldlings, without one single spark of spiritual light or life, can yet *at the very same time* be "converted" and exercise the graces of "Repentance towards God," and "Faith towards our Lord Jesus Christ!" Such is your doctrine. This is what you have taught the St. James's people, and, verily, expecting them to believe it, is drawing rather strongly upon their credulity. You would be exceedingly perplexed, not to say utterly confounded, were any one of them to call upon you (as you say, and correctly say, it is their *right* and *duty* to do) to explain, reconcile and prove this. The more intelligent can, and I hope will, teach you that the spiritual graces (the more prominent of which are Repentance and Faith) always *follow*, are always *the result* of spiritual life, just as bodily exertions are consecutive to bodily life. There must be vitality in the animal part of us *before* we can eat, drink, or move; and the mental and moral part of us must be regenerated, have "light and life" imparted by the Spirit *before* we can repent and believe: there must of necessity be life in one case as well as in the other *antecedently* to motion and action. But if Baptism is *preceded* by Repentance and Faith, and Repentance and Faith are *preceded* by Regeneration—what becomes of your doctrine? The fact that the Bible and the Church of England *demand* that the *Candidate* for Baptism be a penitent believer does of itself overthrow at once and for ever Baptismal Regeneration. As far as the Scripture is concerned, the whole seven passages which you quote (I say nothing of your *misquotations)* in the first and second pages prove this to demonstration, and you seem to have searched for language to make it, if possible still more clear. Let the Reader consult them, and he will find Repentance and Faith in every instance *preceding* Baptism. Mark xvi. 15, 16. Matt. xxviii. 19. Acts ii. 38. viii. 37. x. 44.—48. xvi. 30—33. xxii. 16. I need only refer you to the Catechism, sixth question and answer on the Sacraments, to show that our Church teaches the same, and insists upon these two graces as *prerequisites* to ad-

mission into the visible Church.* The truth is that neither Baptism nor the Lord's Supper ought ever to be administered to any but true Christians, nor by *virtue of a Sacrament* ever were they or ever will they be to any others efficacious to the conveyance of grace. You entirely misunderstand the nature of a Sacrament. The word was borrowed from the heathen. The oath of allegiance and fidelity on enlistment into the armies of pagan Rome was termed "Sacramentum." It did not confer *qualities*, but changed *position*—altered not the *nature* but the *state*. The regimentals did not make, but *manifested* the soldier. He was, or he was supposed to be, brave, faithful, and healthy *before* he entered the service of his Country. Exactly so is it in the Sacrament of Baptism, the candidate either is or is supposed to be a Christian *before* he can be enrolled as a member of the visible Church. He makes an open *profession* of his principles by receiving the rite, but he did not *get* those principles in the act of reception. As the *military* "sacramentum" or vow did not *give* courage and honour, so neither does the *ecclesiastical* sacramentum *give* the Christian graces; although in both cases, supposing those offering themselves to be *true men*, it would strengthen, encourage, and afford every opportunity of evincing their qualifications.

In writing professedly to correct "the mistakes" of others, (may God give you grace to correct *your own*, Matt. vii. 3—5,) you lay it down also that every Infant "receives in Baptism spiritual Regeneration and Remission of sin." Our Church requires the *same* qualifi-

* There are several parts of Mr. Todd's pamphlets, which show that there is no very distinct idea in his mind as to what is to be understood by "The Church." He seems to confound the Spiritual with the Visible. The words translated *Church* (Ekklesia) and *called* (kletoi) are, as school-boys can tell, radically allied. Turn to 1 Cor. i. 24, and you will find the kletoi to be there the *inwardly* called; whereas the kletoi, in Matt. xxii. 14, are the *outwardly* called. Both are called, both in the *visible* church, both entitled to the *name* of Christian, but both are *not* spiritual, for "they are not all Israel, who are *of* Israel."

cations in the infant candidate for the rite, as in the adult. You may see this in the objection raised in the seventh question of the Catechism on the Sacraments, and there answered, compared with the child's profession made *before* admission to baptism in the service. Let the Reader examine and meditate on the words "Dost thou *in the name of this child, &c.?*"—"Dost *thou* believe, &c.?"—"Wilt *thou* be baptized in this faith?" i. e. the faith it had just professed. It is the *child* speaking; the sponsors or persons supplying the infant with a tongue, had been admitted to the visible Church by Baptism years before, and therefore could not be asked whether *they* would be baptized a second time. In this case then as in that of the adult, the sign is not added *until* the candidate has declared a renunciation of the world, Faith in Christ, and obedience to his commands. And did we not find this principle maintained in her ritual, the Church would be guilty of teaching *two kinds* of Baptism, one to transform a child of Satan into a child of God, the other (which is the true doctrine) to *strengthen* and give *additional* grace to a person *already* so transformed.

I have neither time nor space to enumerate half the objections which are fatal to your scheme. Permit me, however, to give you one or two. Entertaining such notions as you have propagated, how is John i. 13, to be interpreted? If your theology be sound, if the people are to believe what the *minister* says rather than what *God* says, all is well, for you have instructed them to believe that "the will of man," "the will of the flesh," *does* select the *time* and *place*, the *when* and *where* sinners are to be born of God! Let me also direct attention to the fact that the self-righteous ritualist, the decent moralist, in common with the most abandoned characters, the very candidates for the gallows, have been baptized, and will you dare to maintain that these "children of wrath," "having no hope, and without God in the world," have been one and all "renewed by the Holy Ghost," "quickened with Christ," "saved by

grace," and "born of God?" Will you and can you have the weakness or the hardihood to contend before the inhabitants of Bristol, with the Bible in their hands, and common sense to use it, that such flagrant transgressors have been made "Temples of the Holy Ghost?" Are you ready to say—They have forfeited it through sin? I reply, "they went out from us, but they were *not of us*, for if they *had been* of us they would *no doubt* have *continued* with us." The new birth of the soul can never be annihilated; it is *indestructible*, declared to be an *eternal* life. Christ loses "*none*" of his, or how could He say to the goats at the last day, "I *never* knew you." Those thrice blessed ones who addressing God can say "Abba Father" to-day, do not become the children of the Wicked One to-morrow; the foundation standeth sure, the Lord knoweth them that are His, and neither men nor devils can pluck them out of His hands, as you may see by turning to Eph. i. 4. 1 Pet. i. 3—5. Read also the 17th Article of the Church of England, with the proofs.

You have supplied us with thirteen passages as the Scriptural evidence for Baptismal Regeneration, and openly and before the world declared in reference thereto, that "The *whole Church* from the beginning until now has understood them in the one uniform sense of connecting the New Birth and Remission of sins with the visible substance of Baptism." Were this your statement as true as I shall presently demonstrate it to be false, you would indeed have a strong case. But *assertion* is one thing, *proof* quite another; the former you have recklessly indulged in, the latter you do not even attempt, and I tell you with all plainness that *your affirmation must be withdrawn*, unless, indeed, you are more indifferent to public opinion than perhaps any other man living of the same rank in society. I beg the reader to accompany me in the examination of these texts, the first of which is—John iii. 3—5. According to your own showing, when these words were spoken, *Christian* Baptism *had not been instituted;* they ought

not therefore, as many will think, to be quoted for the purpose of maintaining or defending a controverted point. But if we admit, what I shall not dispute, that they do refer to that rite, still they make nothing for your case. The passage clearly proves the necessity of the new birth, but says *not one word* of the "necessary connection" between the sign and the thing signified for which you vainly contend. It is written "water *and* the spirit." The former is useless without the latter. Simon Magus was baptized with *water*, but *not* with the Spirit; the thief on the cross was baptized with the *Spirit*, but *not* with water. How fatal to your doctrine. How *you* could think of using these words in the effort to establish the Romish view of the question is most extraordinary, since at the foot of your tenth page we find you thus writing—"We cannot indeed deny that Baptism has an inward as well as an outward grace, *(grace outward!!)* lest we deny it to be a sacrament at all. We cannot question what that *inward* grace is, because the Scriptures declare it to be a new birth of *water (water inward!!)* and the Holy Ghost!!" Marvellous! Here we have you not only turning the sacrament inside out and outside in, but moreover in the seventh page citing the Word of God in a particular sense, and in the tenth flatly denying that it has any such sense! Sawing off the very branch on which you sit! Actually cutting the throat of your own interpretation from ear to ear! This is suicide with a vengeance.—Acts i. 5. The veriest tyro in divinity can teach you that this portion of the word has no more reference to Baptism as now administered than it has to the History of England. Here is a contrast between John's Baptism and the promised outpouring of the Spirit on the day of Pentecost, in this place termed the Baptism of the Holy Ghost, until which the Apostles were directed to remain in Jerusalem. You have appealed to it, and (mirabile dictu) declared "the whole church" to have done the same, in support of your pretended "necessary connection" between the sign and the thing signified! Such

an advocate for connection should pay at least a little attention to *context*.—Acts ii. 38. This is utterly destructive to your theory, inasmuch as Repentance *precedes* a participation of the rite.—Acts xxii. 16. The same may be said of these words. The outward sign of profession is applied to one *already in Christ*, the seal is *added*. Baptism was to St. Paul just what circumcision was to Abraham, they had both been regenerated by the Spirit, and justified by Faith *before* receiving that rite which *manifested* the fact to the world by admitting them to the Church *visible*.—Rom. vi. 3, 4. Read the *context*, and you at once perceive the Apostle is urging Christians to holiness, and in doing so reminds them of the *profession* they had made in Baptism, when they received the *sign* of dying and living with Christ. Read also the exhortation to Sponsors at the end of our Baptismal Service, and see how Scriptural it is. The keenest discernment must fail to perceive in, and the utmost ingenuity cannot wrest from this Scripture, the meaning you would attach to it.—Col. ii. 11, 12. The Epistles of St. Paul are addressed as to real Christians, he, not being the Heartsearcher, was not, and could not be, their judge, and therefore, took them on their own *profession*. Accordingly he supposes these Colossians to have the "circumcision" of the heart — "the circumcision of Christ," or the Spirit's regenerating influences ; and *then afterwards* to have received the sign. He charitably concludes that they are what they term themselves, and recalling to their memory the having been baptized, founds thereon an exhortation to consistency of "walk in Christ." The passage is very similar to Rom. vi. 3, 4, just considered, and affords not a particle of evidence in support of your "necessary connection."—Gal. iii. 27. This declares the main office of Baptism, namely, to admit such as *have been* "justified by faith" (see the preceding verses) to the visible Church—to put on the profession of Christ—to assume the regimentals —*openly* to acknowledge themselves the soldiers and servants of a heavenly Master—henceforth to be owned

and accounted members of the body—but not a letter of any "necessary connection."—Titus iii. 5. Eminent commentators translate the "*kai*" in its very usual meaning "*even*," thus making "the washing" an *emblem*, and a very apt one it is, of the Spirit's work to cleanse and purify.—Ezek. xxxvi. 25—27. They give as similar instances, Eph. v. 26, 27. John iii. 5. But suppose the "*kai*" to be translated "*and*," then is the very distinction kept up which you wish to be rid of. I see not a hint given of your "necessary connection," but the contrary. Nothing farther appears to be taught us here than the new birth of the soul of which Baptism is the *sign;* the implantation of the spiritual life preparatory to a gradual renewal in holiness after the image of God. Compare 1 Peter iii. 20, 21, and you perceive that there, as here, the sacrament saves figuratively when *rightly* received, but without "the answer of a good conscience," in the absence of the great spiritual change, it is of no avail to salvation. Interpreted either way it makes nothing for your dogma.—1 Cor. xii. 13. A perusal of the *context* (you do not appear to consider this of any importance) at once decides, that it is the Baptism of the Spirit uniting in one mystical body the universal, sanctified, saved Church of Christ its Head, which is here spoken of. There is no allusion whatever to the sacrament of Baptism, the office of which is to admit to the *visible* Church on Earth, in which are *tares* as well as wheat.—Rom. viii. 16, 17. It would be an insult to the Reader's understanding to do more than refer to this passage, reminding him that you adduce it in proof of a "necessary connection" between the outward and inward parts of Baptism! And, which is still worse, declare that the "whole Church has so explained it!!" —Acts ii. 41, 47. Did the Bible contain nothing more upon this subject, this would be amply sufficient to overthrow your anti-scriptural notion, since it positively states that the persons baptized *had been* "pricked in their hearts"—"gladly received the word"—and were "saved." You must know that the words "should be"

47th verse are not in the original. You fall by your own chosen weapons, the quotation from St. Augustine is one among the many instances.—1 John v. 6, 7, 8. The sixth verse teaches that the Redeemer entered on His ministry by Baptism, and concluded it by pouring out His blood on the cross; and that the Spirit of truth testifies to the great atonement and its sanctifying efficacy on such as rely thereon. The seventh verse names the Glorious Trinity as attesting the same, as at Christ's Baptism. Matt. iii. 16, 17. The eighth verse tells us that the continued witnesses of this on Earth, are, the Spirit in His influences and operations, and also the two ordinances of Baptism and the Lord's Supper. But where is there one single word declaring or implying the fatal doctrine of an "inseparable connection" between the sign and the thing signified in the one or the other of those ordinances? I cannot indeed deny that it may be perceptible to such gifted mortals as can see the sound of a voice and the acts of the mind, those to whom "prayer" is "visible!"—1 Peter iii. 20, 21. These words are not merely not *for*, they are *against* you; directly subversive of the doctrine you have been promulgating. The ark is Christ—the door of entrance Faith—such as *profess* to have this Faith are baptized, which is a *sign* of their security, of their being "saved," that is supposing them to be what as candidates for the rite they called themselves, Christians; they were saved through Faith in the Redeemer *before* the *pledge* was given, or they doubled their damnation in receiving it. The Apostle Peter expressly and strongly warns us against confounding the *sign* with the thing it *represents; "not"* he says "the putting away of *the filth of the flesh*, *but* the answer of a *good conscience toward God.*" He urges, take care not to mistake a mere mechanical process, an outward washing, for grace; the *heart* and *life* must *agree* with the profession, or you are *not* saved. See Rom. ii. 28, 29.

Such is your *evidence*, such your *scriptural* authority, upon these texts you have *rested* your dogma. I beg

the reader carefully to consult them in conjunction with their contexts and parallel passages, and he will then be able to judge of the utter futility of your endeavour to establish this article of the Tractarian creed. In the awfully responsible character of a Christian minister, in your position as a professed public expounder of the Everlasting Word, you have instructed not only your own flock, but your fellow sinners at large, to believe that the above thirteen passages of that Word were designed to teach an "inseparable connection" between the two parts of Baptism, and that "grammatically and literally" they can be understood and explained no other way!! No wonder you shun discussion—no wonder you decry "controversy." But you have gone farther, much farther, than even this; and with an infatuation almost incredible, not merely said, but *printed*, (litera scripta manet,) published *as a fact*, that "The WHOLE CHURCH from the beginning until now has attached this sense to them!!!" Now, Sir, I calmly and deliberately assert, that it would be difficult, if not impossible, to select from *any* author a sentence however false and foolish, that would not sink into truth and common sense alongside this of yours. How could you write it? Have you lost all regard for your reputation? You could not mean the apostate church of Rome, because that Harlot in upholding her iniquitous system refers *not* to Jehovah's Standard of orthodoxy, but to her own, to herself, to her lying creed and infamous canons, from which she allows of no appeal, upon which she permits no discussion, cannot, will not, endure "controversy." John iii. 20. Her only logic is that of the fagot or the thumbscrew, which she vigorously employs whenever she has the power against any and all who oppose her "sic volo, sic jubeo, stat pro ratione voluntas" principle. To talk of the "whole church" having pronounced a unanimous judgment upon *any* subject, is to talk of a thing among the *impossibles*, is to talk of that "*nondescript* something to be found *nowhere*, termed *Catholic consent*," and the

attempt to induce persons to believe it is an imposition at once gross and delusive. *Individual*[6] writers have expressed their opinions upon different points, but you cannot produce even *one* of these to second your statement concerning the "whole church." Suppose however you were able to name ten thousand *uninspired* men contending for Baptismal Regeneration, a single opponent sentence from *the pen of Inspiration* instantly refutes and defeats them *all*, "Unus Paulus præ mille Augustinis." It is not, what do men or churches say, but what says "the Word." *That* is the test of truth among Christians. Isaiah viii. 20.

One word as to the doctrine of "Remission of sin" in Baptism. Here you agree exactly with Dr. Newman, late a Leader among the Tractarians, but now gone to his own place, Rome. He writes, "It is the essence of sectarian doctrine to consider Faith and not the *sacraments*, as the instrument of justification." Whatever Romanists and their dishonest abettors among ourselves may hold, the truth can never be shaken that "Justification by Faith," and by Faith *alone*, is inscribed as with a sunbeam upon the page of Inspiration, and ever has been, is, and ever will be, the standard doctrine of the Church of Christ. Among a multitude of others, see the following texts: Gal. ii. 16. Romans i. 17. v. 1. x. 3, 4. 2 Pet. i. 1. And thank God our own true and lovely branch of the Apostolic Church has an *eleventh* article, and her every ritual and creed, in strict accordance therewith. If you would adduce the injunction given to St. Paul, "arise and be baptized and wash away thy sins," as conflicting with this fundamental truth, it is a sufficient answer that the Apostle had been regenerated by the Holy Ghost—repented of his sins—and believed in the Lord Jesus to justification *before* his Baptism, which was *an exhibition* to the Church and world of his being "a chosen vessel." But the fact is, and I feel compelled for the sake of others to state it, you are as much in error as to the character of true Faith and its office, as you are to the character of a

sacrament and its design; having laid it down that "The principle of real, true, child-like, undoubting, heavenly Faith is brought into exercise whenever *the inward part of Baptism is neither doubted nor denied!!*" If this were true, almost every ungodly sinner in Christendom, and perhaps too, every trembling Devil in Hell, would be in possession of that *saving* faith to which you have applied such a string of epithets? For who questions the inward part of a sacrament? None, or next to none. I repeat, that if an intellectual assent given to a proposition upon sufficient evidence, be saving, the lost spirits need not despair. It is painful to find a professed ambassador of Christ confounding a heartfelt reliance upon the merits of the Son of God, with the acknowledgment that Baptism has an inward and spiritual grace as well as an outward and visible sign. That you do not understand the nature of Faith is farther obvious from your investing *the sacrament* with its peculiar and legitimate office, for *you say* Baptism justifies, whereas *the Bible says* Faith justifies. Before leaving this subject, I will advert for a moment to what is written at the top of your fifth page. Alluding clearly to your opponents, you say "The outward part of Baptism is conceded, it is the inward which is now questioned, doubted, or denied." This is an abominable misrepresentation, and calls for severity of remark, but I forbear. If I am to understand the words in their "literal and grammatical" signification, allow me distinctly to assert that they are *untrue*. Those who repudiate your error, hold and believe most firmly that the sacraments *(only two!)* have a spiritual grace as well as a visible sign, and of this I can hardly persuade myself that you are not aware. *What* they deny is the Romish and your, "necessary connection," contending that millions have had the sign, who never afforded a shadow of evidence that they had the thing signified, and as many may have the thing signified, die, and be saved, without the opportunity of receiving the sign.

I now go on to notice your sentiments upon

CONFIRMATION.

A want of perspicuity in the arrangement of your ideas and sentences puts it out of my power always to give the former in your *exact* words, a perusal of the Tracts will however satisfy the Reader that I have neither wilfully misrepresented, nor, I believe, misconstrued you. The following will be found a fair summary of your views relative to the subject in hand:—"The *visible sign* of confirmation is *prayer* and the laying on of hands; it makes us *Complete* Christians; and is designed to *seal* us God's own children *for evermore*, that Satan may be *afraid* to assault us, *seeing us marked* with the *visible sign of Christ*." The Saviour instituted *two* sacraments, his Apostles, none. The universal Church of Christ, therefore *has* two and *only* two. Matter as a visible sign is *essential to the nature* of a sacrament, that of Baptism is "water," that of the Lord's Supper "bread and wine." The Roman "Anti-Christ" has *seven* sacraments, one of which is Confirmation. She has invented for matter a mixture of olive oil and balsam which she calls "chrism," and applies it to the foreheads of her deluded victims in the form of a cross accompanied by the words, "I confirm thee with the chrism of salvation." Now it is an important and ought to be an interesting question both to you and to those with whom you are connected as Pastor, whether your views accord with the Church of England *or* with the Church of Rome ?*—you apply to this rite the term "visible sign,"

* Let the Reader procure at the Catholic Depôt, St. Augustine's Back, price one-half penny, the "Instructions on Confirmation," by the Romish Church, and he will see that Mr. Todd, dissatisfied with the prayers of the Church of England, has put into the mouths of the Protestant Children of Bristol, not merely the ideas, but in many instances *the very words* of the Harlot of Babylon. There will, I venture to say, be no doubt upon the mind but Mr. T. composed these petitions with the said "Instructions" before him. Parents and Guardians of Youth can you and will you endure this? Are these sly, subtle, jesuitical means for "unprotestantizing" the juvenile members of our Reformed Church to be permitted? It is high

which is distinctive of a *Sacrament*. Part of this "*visible*" sign it seems (listen ye Philosophers!) is "Prayer!" This is sometimes audible, but to make it "visible," involves a discovery in optics for which some one of the Institutions should bestow a medal. You also say that it "stands between the two *great* sacraments of the gospel." Are there then *more* than two? This would seem to imply as much. You teach next that it "makes us *complete*" (it is manifest from the connection in which this term is employed that you do not mean thereby giving a title to all church privileges) Christians. The Church of Rome writes it "*perfect*" Christians. The Church of England, as may be seen in the service, maintains an altogether different view of the matter. "It seals us God's own children for *evermore*" is your tenet, and the Church of Rome is with you, "leaves on the soul a character which *can never be effaced*." In common with the Papacy you invest it with a *seal*, and refer to 2 Cor. i. 21, 22, and Eph. iv. 30. It is only to read these passages with their contexts, and the conviction will be produced that you might as well have cited Job xiv. 17, or Rev. xx. 3, in *proof* of your position. And now comes out the "chrism," not indeed the word but the *thing*. In Confirmation we are "*marked* with the *visible sign* (what *is* that?) of Christ." The Church of England uses a gesture and words, but *no* "mark," *no* "matter." She *denies* it to be a sacrament. You must unsay what you have said before you can *agree* with her. Your novel sacrament was not ordained by Christ, it wants therefore

time that the Laity should awake and arouse themselves. We may have the brutalizing "Confessional" next, and then ye Husbands, Fathers, Brothers, where will be the purity of your hearths and homes? Think of it. Give the check *in time*, it is *now* in your power, and let it be characterized by a firmness of purpose bordering on the stern. Your Civil and Religious Liberty is at stake, then adopt and act upon the famous motto of 1688, "*No Surrender of our Privileges*." Remember too Bishop Hall's apothegm, "*No peace with Rome*."

another essential, viz., Institution. To be consistent you must go all the way, must believe the "man of sin" who a month since to avoid strangling by *his own* (not the Lord's) regenerated and confirmed saints, ran away in the dress of a livery servant, and afterwards it is said changed it for that of an old woman; I say you must believe this poor, miserable, mob-hunted "son of perdition" to be Omnipotent! Must make the Pope *God* as Institutor, and then you need not hesitate to *name* the "Chrism." All this is very bad, but there is if possible something still worse to come. You declare one design of Confirmation to be that "Satan may be afraid to assault us, seeing us marked with the visible sign (I suppose *you* to mean of the cross) of Christ." Here you out-herod Herod, and cast the Church of Rome into the shade, her instructions upon *this* subject at least betray nothing half so foolish. And are you really of opinion that the Evil Spirit who was not afraid to rebel against God in Heaven, and to assault and tempt Him when on Earth, is to be daunted by a symbol? What an attachment you have for *signs*, and with what power do you array them! We Protestants think the Gospel requires us to *bear*, not *wear* the cross; and we also desire to bless God that our security against the foe is to be found, *not* in crosses, but in having "underneath us the everlasting arms," in being equipped as Christian Warriors, in having on that panoply of which you may read. Eph. vi. 10—18. If the word had not so taught, common sense would we apprehend have dictated that our protection against a spiritual and unseen adversary, must be sought in a spiritual and unseen power, and that power *we know* to be "the power of the Holy Ghost." It is reported that some persons wish, not to elevate the Host, but to erect a cross, in College Green. Now, if your judgment is to be relied on, and the Wicked One dreads a cross of stone as much as one "marked" with the awful finger of a priest, what a retreat will that favoured place be for the tempted! If your notions are just, these "Demonifuges" should be placed not merely

on tombstones, but at every turn and corner of our streets, and then we may look forward to be perfectly rid of Satanic assaults in the course of time. I repeat my question, do you really believe the *sign* of the cross (if that is what you mean by the sign of Christ?) to be efficacious, as you have described it to be? If *you* do, be assured that such superstitious trash and Popish trumpery will elicit but one feeling from a discriminating Christian public,—that of unqualified disgust. You have not in so many *words* pronounced Confirmation to be a sacrament, but you have *virtually* so taught; let any person read the Confirmation service of the Church of England, and the "Instructions" upon the same subject in the Church of Rome, and it is instantly perceptible with which *you* coincide. Now, what is your design? What are you about? What is your ultimate object? Is this to turn out an instance of "progressive development?" Are you acting upon the suggestions of the Oxford men to introduce the poisonous tenets of Rome *by little and little?* Are you a pupil in that school of self-styled "Conspirators" which recommends the *stealthy* step and *gradual* advance in effecting the object of "unprotestantizing" the Nation? Are we to have the thing in *disguise* first, and with the mask off *by and by?* Is the substance to be preceded by the shadow—a dim and confused recognition only permitted until the public mind is ripe for the disclosure? Are *crosses* to be followed by *crucifixes* as soon as the people can endure them, and bowing with the *priest* towards the *altar* to prepare the way for the transubstantiated *victim?* Would you restore Romish tyranny! Would you replace the yoke of *Priestcraft* upon the necks of the freeborn? Believe me the thing is impossible, and the attempt, madness. The present leaning of the world is towards another, and a hardly less pernicious extreme. That the teaching of your sect must have a direct tendency to weaken the Church, will be doubted only by the innovators themselves. Let me request you, as a professed friend of that Church, to meditate upon

the subjoined statement, which has been recently given to the public, and if arguments fail to convince or affect, many *facts* show you, that the disgust occasioned by the false doctrines—ceremonial antics —and superstitious trumpery of the new sect, has afforded fresh pretexts to the cause of Dissent. "At the late Meeting at Plymouth, to receive the reply of the Primate to the memorialists who prayed for relief from the Puseyite transactions of the Diocese a statement of the effects produced in various parishes of the said diocese of Exeter was made by Mr. J. Bennett, and he pledged his veracity for its accuracy. We select some of the cases for the information of our readers, the names of the parishes were withheld from motives of delicacy.—2*nd Case.* The morning congregation at present averages eighty individuals; formerly it amounted to about 1800. Communicants are about eighteen; they used to be from 160 to 200.—3*rd Case.* Before the introduction of Tractarianism there was scarcely a Dissenter in the parish. A large Dissenting Meeting-house has been recently built, which is full, while the Church is nearly deserted.—4*th Case.* Here Puseyism has emptied the Church. Before its advent there was a congregation of 400 to 500; now it consists of thirty or forty. 5*th Case.* A large Church nearly emptied; the congregation have found refuge in the Wesleyan Chapel.—9*th Case.* A capacious Church in an agricultural parish. It used to be attended by a congregation of many hundreds; now it has dwindled away to about forty.—15*th Case.* Church deserted. Population 1400; attendants fifteen to twenty individuals. It is difficult to see how the Church in the diocese of Exeter can bear up against such proceedings. The Churches are being emptied, and the Meeting-houses filled. The walls and the steeples may remain (though not long); but the Church, the living community, for whom bishops and presbyters exist, are leaving in crowds the desecrated walls. And in many cases they can scarcely be blamed; for these Tractarian

teachers are not feeding the flock with the pure doctrine of our Reformed Church, but with the garbage of Popery." I cannot but thank God that we have a Laity awake to the aggressions of that deadliest foe to their temporal and eternal happiness, Romanism, and for every wise and strenuous effort in resisting it, would say, *well done ye men of Devon*, the country owes you a deep debt of gratitude. I am far however from consenting to the propriety of quitting our Church's Communion, on the ground of a few "false teachers" having skulkingly crept in with their "damnable heresies."* Oh, leave her not, it is the hour of her trial,

* Rev. xvi. 13, 14. "The three spirits and they are actively abroad at this time, are *Infidelity*—*Anarchy*—and *Popery*, whether Tridentine or Tractarian." The latter on going forth to deceive under the specious name of "Anglican," is supposed by the Author to speak as follows:—

"We three must go forth as the foes of mankind,
A cord that is threefold is hard to unbind;
Now thirsting for glory to England *I* go,
The strength and the craft of my father to show;
I'll work on their love of subjection, and teach
The doctrines a son of my father should preach,
Disguised as the friend of religion I go,
The seeds of delusion and error to sow.
In modified form, and in subtle disguise,
The poison of Popery soon shall arise.
I'll set as the model, and greatly applaud,
The tenets and teachings of prelates like Laud;
I'll say the true Church must her principles draw
No longer direct from the Book of the Law,
But pore on the pages of Fathers; and then
The Scriptures make void with traditions of men!
I'll boldly affirm that the truth had not been
Develop'd in full till the age of Nicene,
When the priest, and the altar, and sacrifice rose,
So timely the progress of truth to oppose,—
When relics, and crosses, and bones of the dead,
Through churches in solemn procession were led.
The priests, I will teach, against reason and sense,
Never fail the new birth and true life to dispense;
That life and salvation divinely are chain'd
To sacraments done by the rightly ordain'd:

the day of her trouble, and she needs, she asks, your assistance. *She* is not changed, but has the very same Creed, Articles, and Liturgy, which have given her foremost rank among the churches, made her praise heard throughout Christendom, and her blessings felt throughout the world. As her highly privileged members, pray for grace, wisdom, strength, direction; and then will He who supports all that make Him their stay, enable you to *Protest* against error with due Christian firmness.

But I must stop. It was not my intention, on taking up the pen, to exceed ten or at most twelve pages; but they have rapidly and insensibly grown under hand, and even now your productions are not answered half as well and fully as they might be, if the Writer had time and space. Should you, or any of those who think with you, reply to this in such a manner as to permit of and require notice, an opportunity will be afforded of enlarging upon points, which from want of room have as yet been little more than adverted to. I trust, however, that through grace the scales of a darkening prejudice may fall off, when you will distinctly perceive your doctrinal and other statements to be *utterly indefensible*, whether viewed in the light of Revelation or in that of

> Whatever the state of the soul that receives,
> 'Tis the power of the priest, not the heart that believes!
> Lo, laughing the dreams of its martyrs to scorn,
> In Oxford's old crypts I'll deposit my spawn,
> And then the young fry from its halls shall go forth,
> From east unto west, from the south to the north.
> Among the learn'd prelates my vot'ries shall be,
> Who call but my produce to swim in their See.
> With doctrines so specious,—vitality fled.
> Dumb show and cold form through the churches shall spread;
> For posture, imposture, dead form, and grimace,
> Shall force the vex'd spirit of life from her place.
> Thus England, untrue to her God and her Crown,
> And trampling her Protestant principles down,
> Shall fall from her station so high, and become
> As vile as the carcase that's dragg'd from the tomb!
> I see her destruction: her strength and renown,
> Like chaff of the threshing-floor, scatter'd and strown."

Reason. I say "utterly indefensible," and to convince you, if possible, that the language is not stronger than the occasion justifies, take the following epitome of what you have printed, and that too avowedly and quite in the ex-cathedra style for the correction of error and the instruction of ignorance.—That controversy is to be avoided, and yet writing to rectify "the misconceptions" of your neighbours upon controverted subjects—which is *Inconsistent*. In one place, that water is the outward and grace the inward, and in another that water is the inward and grace the outward, part of Baptism—which is (to say no more) *Contradictory*. That all notorious transgressors, having been baptized, were thereby made "temples of the Holy Ghost," which is *Incredible*. That "saving" faith is exercised in assenting to the inward part of a sacrament—which is *Erroneous*. That there is a "visible sign of Christ" —which is *Chimerical*. That the "connection" between the two parts of a sacrament is "inseparable;" and yet that the one may be received without the other—which is *Impossible*. That "the whole Church" has unanimously interpreted certain given passages as teaching Baptismal Regeneration—which is at once *Contrary to fact and Impossible*. That adults are regenerated *after* Repentance and Faith, and infants *before*, which implies two kinds of Baptism—and is *Heretical*. That in Confirmation we are marked with a "visible sign," made "Complete" Christians, and God's own children "for evermore"—which is *Popish*. That the soul when wholly destitute of light and life, can exercise the spiritual graces of Repentance and Faith—which is *Absurd*. That man can determine the birth of the Sons of God —which is *Anti-scriptural*. That your opponents doubt or deny the inward part of Baptism—which is *Slanderous*. That a sign can daunt Satan—which is *Superstitious*. That Prayer is "visible" which is *Nonsense*. Such is a summary of your Theology and Philosophy as propounded in the Tracts. That your zeal at least equals your judgment will not I apprehend be contro-

verted; that you present a striking instance of the will usurping the reason, is to my mind indisputable. Will you enter upon *a defence* of the above extraordinary positions? If you so determine in the form of an answer to this letter, I shall of course expect your *name* to be appended. And let me be distinctly understood in saying, that should there be any revival of those anonymous (there is always sufficient ground to suspect principles which those who hold them are *afraid or ashamed openly to avow)* and scurrilous assaults which appeared upon former occasions, my intention is to notice them no farther than by adopting the following method of dragging into the light such as have found it far easier to rail at than to reply to an opponent, viz., by giving to the public (probably in the second edition) the names of those Gentlemen who have in the very strongest possible manner expressed *their sanction and approval* of your sentiments, and made themselves responsible for the same by aiding in their circulation.—Whether the Parents of those Children and young Persons into whose hands your Tract on Confirmation has been put, will peremptorily demand an explanation of the proceeding, remains to be seen. It may be said in reference to this, that such as evince a careless indifference to the character of the spiritual instruction with which their little ones are supplied, plainly demonstrate to all around that *they themselves* are in the dense darkness of spiritual death.

In conclusion—let me assure you that I write not in anger, but in sorrow. And "Is there not a cause?" Is it not a fitting subject for regret deep and painful, to behold one who professes to believe the Bible, one who has subscribed the Articles of the Church of England, setting forth doctrines so fearfully erroneous? Do not blame me for thus speaking out, do not deem me your enemy, "because I tell you the truth." I dare not say "God speed" to heresy, and in my estimation it is as bad to *betray* the truth by an indifference to the spread of error, as to *deny* it. Let me entreat you, Sir, to *recall*

these Tracts. You have done what you ought not to have done, leave not undone what you can and ought to do. Consider what *may* be the consequences here, and what, without Repentance, *will* be the consequences hereafter. Suppose they should fall into the hands of the Clerical Officers connected with the Diocese, can you have any doubt, but that these Gentlemen holding as they do appointments under a Protestant Bishop would feel it their duty at once to present them to that Bishop? The result of such a procedure, it can hardly be pleasurable to anticipate.[7] In the comparison however this is as nothing. You and I are rapidly passing onward to Judgment, must shortly render an account to the Great Shepherd of the bread or husks we have supplied to the Flock, of the truth or error we have placed before our people. If in that day found to have been faithful dispensers of His blessed Word, a brilliant crown, with perhaps souls for our hire, will await; but if otherwise, if we have taught the "Traditions" of men, doctrines in contrariety to the Revealed Word, how terrible the recompense! It is true, though one almost trembles to write it, the unfaithful minister, the teacher of falsehood, will be recognised in Hell by the extremity of his torments. I write under a lively sense of these things, deeply impressed by the conviction that one or the other must be the lot of you and of me; and therefore pardon my earnestness, forgive my strongly urging an immediate suppression of your publications. Oh! compassionate the souls of others, have a regard for your own. I know indeed that your writings can do no harm to the converted Children of God, but they can do infinite mischief to the careless worldling, to such as will hazard life for the gold of California, but will not read the Word or bend the knee to obtain the treasures of Eternity. Your creed will be rejected by the Christian, but is likely to be received as true by the unrenewed, and thus deceive and rivet yet faster the chains of darkness in which the ungodly are held. It will be indignantly repelled by every enlightened man, whilst the self-righteous and the

ill-informed will probably arise from a perusal with the fetters of spiritual death more firmly bound. Oh ! then, whilst time is granted and life spared undo as far as possible what you have done, to a great extent I doubt not unwittingly, for I will believe you to be a conscientious man, at the same time, let me beg you to remember that it is common enough to be that without being a Christian. Saul of Tarsus was conscientious when he persecuted Christ, and verily *thought he ought* to oppose Jesus of Nazareth. Prov. xvi. 25. The Hindoo acts in obedience to his conscience in burning the widow upon the funeral pile, and throwing his aged parent or helpless infant into the Ganges. Conscience unless enlightened and directed by the Word of God never has been and never will be anything but a blind guide. Our thinking wrong to be right does not, cannot, make it so. The opinions of men alter not the nature of things, and there will be a deadly antagonism between truth and error through time and through eternity, however man in his ignorance may confound them. It is clear enough that your difficulty and your danger lie in adherence to a party. Break away from it for the sake of your own immortal interests and those of others. That party has long stood before an indignant world as the known caterers of the Papacy, the recognised jackals to Rome. Above half a hundred of these clergymen with a Newman at their head have plunged into the vortex dragging scores of the Laity with them. Allured by the Syren's music, deluded by her lying pretensions to Catholicity, Unity, Sanctity, and Apostolicity, to not one of which has she the shadow of a claim, they have apostatized from the truth, and embraced what the Church of England calls " the filthy old withered harlot" of the seven hills; like the poor birds, magnetized as it is said by the rattlesnake, they have madly rushed into the voracious jaws of the Roman Anti-Christ: and are now the acknowledged members of a Church in reference to which even that worldly paper, the *London Times,* speaking in a late number of Italy, thus writes, it has " the most abject and demoralized

population of the world. Can it be the religion of God which produces such a state of things?"

I now bid you adieu. The public will judge between us, and Jehovah's Word being the Test, their verdict I calmly await. My views upon all important and fundamental doctrines have been long before the world, and though they agree with those of the glorious Reformation, yet therein is *not* my confidence, but in the fact that they will be found I believe to accord with that one only standard of Divine Truth, the Inspired Word of God. That we may both have grace to study it more diligently —understand it more fully—pray over it more fervently —believe it more firmly—and obey it more perfectly, is the sincere desire of

Yours, in all faithfulness and friendliness,

EDWARD PARKER.

Kingsdown, January 20th, 1849.

FALSE CHARGES

REBUTTED AND EXPOSED.

Dearly Beloved Brethren,—

I last week read a letter by Mr. Greenfield, Independent Minister of Salisbury, animadverting in no very measured language upon two sermons published by me in 1845, and now in the tenth edition.*

If this gentleman's object is controversy (clearly not his vocation), he will be disappointed, since were there nothing else to prohibit a descent into that arena, my state of health would, as you are aware, present an insuperable barrier. There are however several very cogent reasons exclusively of this. In the first place the arguments employed are *old*, and have been refuted over and over again by abler pens than mine. We know too that an objection capable of being couched in a single sentence, often requires a dozen pages fully to answer; the result would in the present instance be an octavo volume at least, which few could, and fewer still would, procure and read: a suitable motto for the Dissenter's tract might be "De omnibus rebus, et quibusdam aliis." Moreover at this time the pens as well as tongues of all Christians are imperatively demanded for the discharge of a far more pressing and important duty, namely, to check the rapid progress of the "man of sin" in this kingdom. In addition to which, I am compelled to say, than even if physically equal to a contest, I should most decidedly refuse to enter the lists with Mr. G. as my opponent; for without intending offence, I must state my deliberate opinion of this production to be, that were it as strongly characterized by candour, fair dealing, and

* Attacked as these sermons have repeatedly been by the Tractarian sect on the one side, and now by Dissent on the other, the presumption is in their favour, truth generally lying *between* the extremes. That is a safe ship to sail in which is held on her course equally distant from the rock of Scylla on the right hand, and the whirlpool of Charybdis on the left. In *medio* tutissimus ibis. Some one has said, Papists have a Church but no Religion, Dissenters a Religion but no Church. In the Establishment we have *both*, the rich blessing of Evangelical truth united with Ecclesiastical order.

discernment, as it assuredly is by dogmatism, self-sufficiency, and, unless it can be ascribed to mental defect, disingenuousness, it would be entitled to very considerable respect: and how a man can be *sincere* in praying to be "guided into all *truth*," whilst having recourse to the means here employed, is to me altogether inexplicable.*

But although I cannot if I would, and with such an antagonist would not if I could, discuss the points upon which the Apostolic Church of England is at issue with Dissent: yet inasmuch as my interpretation of God's word in the very matter of the text itself, is by this writer pronounced to be "a gross and mischievous perversion," and the sermon declared to instil a most pernicious practical error, you to whom it was preached, and for whom it was more especially printed, and others too into whose hands it has fallen, may possibly have a claim upon me for a few, and they must and will be a very few, lines. Publications such as the one before me, cannot affect the intelligent part of one's hearers and readers, those shielded by scriptural knowledge, but they are sufficiently specious to confound the ignorant, perplex the weak, and perhaps lead astray the unstable. Entertaining then no apprehension whatever on account of the better informed, a remark or two by way of antidote, may be needful for others.

The two charges on which I purpose very briefly to touch, are those just adverted to, one of which I must be permitted to say is too grievous not to be atrocious

* The style, plan, &c., of this pamphlet, though somewhat unusual, are not quite peculiar. The exclamations "utterly astonished"—"amazed"—"surprised beyond measure"—are mere "claptraps," which can impose only on the weak and ignorant; but the hundred times repeated "Sir," (breathing a spirit rather combative and conceited than Christian and courteous) the form of the index, and the objections to certain of our rites and ceremonies, more *especially* Sponsorship, so vividly recal the late Mr. Towgood, bear so striking a resemblance to his work, that had that gentleman lived *after* Mr. G., he might have been suspected of plagiarism, and regarded rather as a transcriber than an author. This Mr. Towgood has in more than one quarter been charged with Socinianism; one principle of which is, to consider as "interpolations" certain passages which overthrow the heresy. A short method of establishing error, and a marvellously easy one of getting over a difficulty.

unless it can be substantiated. From the fact of their being *first* introduced we may presume the author considers them of high importance (as indeed they are) and probably too as the most difficult to be encountered. Should I succeed then, in showing the language "gross and mischievous perversion" of the Word to be wholly unjustifiable, and that the other allegation is also without a vestige of truth, you will be able to judge the amount of confidence to be placed in this writer's statements generally, and will probably draw the legitimate inference that his other objections may be met and overthrown by any one who has no better employment for his time—chooses to incur the expense—and thinks it worth while to take the pains.

As in the order of things the text precedes the sermon, I shall first offer an observation or two in defence of my interpretation thereof, which Mr. G. asserts to be a "gross and mischievous perversion" of its meaning, and assigns as a reason, that I have "in effect," taught "the field" in which the tares and wheat grow together to be "the Church," whereas in the 38th verse it is written "the field is the world." If the all-important word "visible" had not been *left out*, his statement would have been accurate; for I *have* preached and published what I fully and firmly believe to be the doctrine of the Bible and the meaning of that parable, which is that the wheat and tares grow together in the *visible* Church; a truth questioned in early days by the Donatist Schismatics, by some few in more recent times, and among them by an Independent Minister of Salisbury.

The first charge is made to rest upon the 38th verse, "The field is the world," in reference to which I would observe, that one of the most common figures of speech, is that whereby a part is put for the whole and the whole for a part: a better example of which we could scarcely have selected than the term "World" as presented to us in the Scriptures, wherein it is sometimes employed in the *most extensive* and sometimes in a *very*

limited sense ; in Matt. xxiv. 21. it signifies the *whole* material world, in Matt. iv. 8, only a *part* of it ; in Rom. v. 12, *all* mankind, in John xii. 19, only a *number* of persons ; in John xv. 18, 19, the *ungodly* of mankind, in 2 Cor. v. 19, the *godly* of mankind. Consult also, Rom. xi. 12, 1 Cor. vii. 31, 1 John ii. 15, &c. &c., and I think you will perceive that very little can be inferred from the mere employment of the *word* world, used as it is in such *wide* and also in such *restricted* senses.

No one denies that the Church was planted *in* the world, and that its locality, so to speak, had been previously *of* the world ; what I maintain, in unison with almost all Christians in all ages, is, that the *part* of it in which the wheat and tares or true and false professors of Christianity are found together, is the visible Church, or as it is termed in this chapter, "The Kingdom of Heaven ;" that Kingdom which was given (Dan. ii. 44, vii. 13, 14) to the "Son of Man," and which, as the pious and learned Doddridge writes, "was to subsist first in more *imperfect* circumstances on earth, but was afterwards to appear complete in the Kingdom of Glory. In some places of Scripture, the Kingdom of Heaven more particularly signifies the former of these, and denotes the *state of it on earth.* See Matt. xiii. throughout, especially verses 41st, 47th, and Matt. xx. 1. Sometimes 'the Kingdom of God' signifies only the state of glory, 1 Cor. vi. 9, 10, xv. 50, Gal v. 21, but *generally* both the one and the other expression *includes both.*" The Saviour explicitly declares that to this "Kingdom of Heaven" the *parable refers,* and verse 41st that out of *it* the angel reapers will at the appointed time gather all that offend, that is the tares, all such as by an inconsistent *profession* cause others to stumble in the ways of God and concerns of the soul.

In this, as in the preceding parable, spiritual truths are imparted by a comparison with the processes of agriculture. We know the field to be in the county or parish just as the Church is in the world, and the

husbandman sends his labourers not to weed the lands of others, but his own. The VERY TERM "field" then, would seem to convey the idea of a place within certain limits, fenced off as it were from the open common of the world, the vineyard in which are the plants of the Lord, together indeed with many cumber-grounds, that cultivated portion of the wilderness, which, through the good seed of the Word being sown there, has been turned more or less into a fruitful place, and is one day (God hasten the time) to lengthen its cords and strengthen its stakes until it reach earth's extremest bound.

The SURPRISE expressed by the servants, is to my mind satisfactory proof that the field is the visible Church. "Didst thou not sow good seed in thy field? from whence then hath it tares?" They very well knew that the godly and the ungodly would be mingled together *in the world*, but never anticipated such a thing *in the Church;* and were evidently astonished to witness the wicked and the righteous side by side in what they imagined was to be "without spot or wrinkle or any such thing." Their Master undeceived them, and taught (which is the *express design* of the parable) that such would be his Church's condition throughout her earthly pilgrimage; that as in the individual Christian there is a mixture of good and bad, so also in this "Kingdom of Heaven" there would be genuine and counterfeit professors, and therefore expressly forbid their doing what tyrants on the one hand, and schismatics (who vainly expect a *perfect* community here below) on the other, have been doing ever since; namely, attempting to root out the tares, which in most cases has been in effect, the tares rooting out the wheat.

Our Lord's PROHIBITORY INJUNCTION, "nay; lest while ye gather up the tares, ye root up also the wheat with them," affords still further evidence that by the field is meant the visible Church. The tare bears *a very striking resemblance* to wheat; so much so that certain writers have contended (though with little shew of

truth) that it is a kind of bastard wheat, degenerate and fruitless through want of culture, as in the case of plants, trees, and other things among ourselves. It was then it seems in some instances and for some persons not only not easy, but not possible to distinguish the one from the other, though they might know weeds more marked and dissimilar in character and appearance. Thus the ministers and servants of the Lord can, without difficulty, perceive the *wide difference* between an idol-worshipping pagan and a baptized and professed follower of the Redeemer, but they *cannot*, with any certainty, separate the specious hypocrite from the defective though true believer: to make *that* distinction requires the all-piercing eye of Him who alone reads the *heart*. If the field then were the world, "those that are without," where exists the necessity of the *caution?* What chance, what fear, nay, what possibility was there of mistake? Though the servants might not know a wheat from a tare, they would unerringly discern a thistle from either.

Again—that these servants should request permission to weed the Church, seems natural enough; but to suppose that there was in their minds the desire to "exterminate"* the whole human race, excepting only the

* When Mr. G. saw good to let off a little of his dissenterish rancour by connecting the Church of England with Rome as a persecutor, it would have been but *fair* to state, that when the latter persecutes she acts in *accordance with* her principles, whereas such an act on the part of any Protestant community, is *a violation of, a departure from* theirs. But how eagle-eyed are men to others' faults, how owl-eyed to their own; he forgot, left out the good Dissenters altogether! Let me then shew, from the page of history, what merciful, kind, tender, loving, gentle, creatures *they* are when in power! "The voluntary Independents in the days of Cromwell, made a wonderfully successful effort at swallowing deaneries and chapters, at turning other men out of endowments and turning themselves into their places."—*H. Cooke, D.D., Presbyterian Minister.* "On the 23rd of August, 1645, an order was issued, forbidding the use of the Common Prayer, in any church, chapel, or place of public worship, or in any private place or family, under a penalty of £5 for the first offence, £10 for the second, and for the third a year's imprisonment. Not only all the prisons

professed adherents of the Lord Jesus, is to ascribe to them a degree of *folly* and *ignorance*, which, considering their previous instruction, is no way justifiable; for to say nothing of the somewhat arduous nature of the undertaking, there would have been *none left* to convert, the Church could never more extend her border, and therefore to "add to it daily such as should be saved," *no longer possible.*

Were it not inconsistent with the brevity which I am compelled to observe, there are other reasons that might be adduced in support of my interpretation. There is the beautiful *harmony* between this and other portions of God's word. See Matt. iii. 12, xiii. 47—50, 2 Tim. ii. 20. There is also the fact of the tares being sown *after* the wheat, viewed in connection with the two other facts, that the parables refer *not* to the world, *but* to the Gospel Dispensation, and that Satan is the *especial* enemy of the "Son of Man." We learn too from the page of history, and it is worthy of notice, that persecutions have not been carried on against *Pagans*:* it

about London were quickly filled with persons of honour and great reputation, but new prisons were made for their reception, and of which was a new and barbarous invention. Very many persons of good quality, both of the clergy and laity, were committed to prison on board the ships in the river Thames, where they were kept *under decks*, and no friend suffered to come near them, by which *many lost their lives*."—*Clarendon*. "No fewer than 7,000 clergymen were ejected from their livings. The treatment of the loyal clergy was to the last degree *inhuman*. Some were actually *murdered*, and others perished in consequence of *brutal usage*, or of confinement in close and unwholesome prisons."—*Southey*. And *Bramhall* informs us, that "the tyranny and oppression exercised by Dissenters towards Churchmen since the Reformation, has *doubled* that of Churchmen towards Dissenters." This was somewhat delicate and dangerous ground for the Independent Minister to take; to invite retort is sometimes unsafe, and most especially so for him on the point of *persecution*. Let him beware then, for we all know that whilst the Popes in the plenitude of their power have "set their sandall'd feet on Princes," we also know, that the Dissenters, when lords of the ascendant, set their hob-nailed shoes in the same place.

* We must except indeed the Romish apostacy, for rather than not be intoxicated with blood that drunken harlot would almost perse-

has ever been one branch of the visible Church trying to cut off some other branch. These and others that will occur, you can prayerfully examine and work out for yourselves, the employment will be profitable, bearing in mind that what the Lord hides from the wise and prudent, he reveals unto babes.

When that sermon came from the printer's hands, I had not consulted a single commentator upon either the text or the parable. On receiving Mr. Greenfield's letter, I turned to a few, or rather not a few; and it is certainly both gratifying and confirmatory to find the best and the greatest, in the different ages of Christianity, agreeing with me, that by the field we are to understand the visible Church. As Scott, Henry, Doddridge, and Burkitt* are among the most eminent, best known, and also within your reach, I take the liberty of referring you to those devoted men and able expositors of the Word, and really think they will have at least as much weight with you as Mr. Greenfield, it may be *a trifle more.*

So much for the charge of "a gross and mischievous perversion" of the text. Whether there is any ground for it, whether such language is in any degree defensible, and whether it does not rather apply to the accuser him-

cute the brute creation. She has a day for *blessing* the pontiff's nags mules, &c., there is no reason therefore why she may not appoint one for *cursing* those of other people. What a mercy it is, reader, that we Protestants are able so rightly and justly to estimate the benediction or the anathema of this "Balaam of the Seven Hills," that we know neither the one nor the other to be worth the spark of a flint; that the False Prophet's blessing can avail nothing for good, that his curse can avail nothing for evil. With the Bible in our hands, we can and do indignantly reject the one, and contemptuously smile at the other.

* The Prince of Expositors *Calvin* thus writes. "Quanquam autem Christus postea subjicit mundum esse agrum, dubium tamen non est, quin proprié hoc nomen ad Ecclesiam aptare voluerit, de quâ Exorsus fuerat sermonem. Sed quoniam passim aratrum suum ducturus erat per omnes mundi plagas, ut sibi agros excoleret in toto mundo, ac spargeret vitæ semen, per synechdochen ad mundum transtulit, quod parti tantum magis quadrabat."

self, is for your consideration. It is scarcely necessary to say, that as far as I am concerned, Mr. G.'s censure in this instance or in any other, is not esteemed at the price of a straw. Associated as I am in thus expounding the passage, with men of the most powerful intellect—the most enlarged intelligence—the highest theological standard—the most unquestionable piety, if consolation under the reproof were needful, I should undoubtedly have abundant support. But it is *not* needed in a case where despotical interpretation and the total absence of self-distrust characterize him who prefers the accusation.

I will now, for a moment, glance at the only remaining calumny of this writer which it is my intention to notice; and would just preface my remarks by saying, that I perfectly coincide with him in the opinion that between opponents, "candour" in the very strictest sense, is absolutely indispensable; the lack of it not only rendering discussion worse than useless, but being fatal also to the writer's moral character. More than once is it insinuated that I am defective in this quality; with what *truth* and *justice*, is most confidently left for others to determine; whether Mr. G. can call attention to *his* pages with an equally firm reliance upon a favourable verdict, is not my affair, but his.

This gentleman unblushingly *asserts* that I am "bound by my own principles and words, to admit to the sacrament of the Lord's supper, in *one* company and at the *same* table, men of *all creeds* and *of every kind of character*, Papists, Socinians, drunkards, &c., no man forbidding them."!!!* No light imputation to cast

* In the second edition of the "Church Member's Guide," written by an eminent Dissenting Minister, and speaking of what takes place in their chapels, we have the following statements:—"Gossips and tattlers disturb our *churches*." "Some *members* are card players and Sunday travellers." "Discipline is relaxed to admit *wealthy members of unsanctified dispositions*." "Some (members) there are who *betray their Master for a less sum than that which Judas set upon his blood*" *!!!* Now mark it.—These "Gossips," "Tattlers," "Card players," "Sabbath-breakers," and "Judases," being members, are, in Dissenting places of worship, allowed to partake of the sacra-

upon one whom he knows to be a minister of the Gospel and professes to believe a Christian man; and unless it is capable of substantiation by fair and satisfactory evidence, will only pass for "a railing accusation," or be looked upon as resulting from an impression on the writer's mind, that the ninth commandment has been repealed. If I ever have, either by tongue or pen, in the pulpit or press, taught anything so insulting to common sense, so revolting to decency, and, what is infinitely worse, so utterly opposed to God's eternal truth, as the enormity here alleged, there certainly ought to have been, and I doubt not there certainly would have been, an interference on the part of the proper authorities, to shield you, my friends, from so pestilential and damnable a doctrine. To accuse, however, is one thing, to convict, another: any one who is unprincipled enough can spread a slander; it is a totally different thing, to make good a charge. Now please to observe, that the odious accusation of this person is either true or false; if true, I am worthy of suspension; if false, he is either unworthy of credit from the want of veracity, or unworthy of notice from the want of understanding.

I can fearlessly appeal to you, the inhabitants of Stoke Gifford, as to my *practice* in this particular, during a ministry of fifteen years. Excepting those who had been communicants antecedently to my taking charge of the Parish, I have never knowingly allowed a single individual to partake of that ordinance without previous, and if necessary, repeated examination and counsel. You can also testify to the fact of my having preached many sermons explanatory of that sacrament,

ment!!! Did Mr. G. get his idea hence? Did this suggest to his mind the charge which he has had the audacity to prefer against me? We know men are apt to measure others by their own standard, to judge by what they see *at home*. Here again he may perceive that to provoke retaliation is a somewhat perilous step. We read of certain philosophers of whom it was said, "habent gladium, sed non habent scutum;" a *very free* translation of which might be, "those who live in glass-houses ought not to throw stones."

delineating therein the not merely moral but spiritual characters, who alone ought to approach the Lord's table; and not only upon such occasions, but at almost every administration, in language as strong and pungent as possible, solemnly warned the worldly-minded not to aggravate their condemnation by partaking of those holy mysteries. That I should then have preached *to you* and printed *for you* a discourse so thoroughly at variance with, so diametrically opposed to, my well known principles and practice, is, to say the least of it, IN THE VERY HIGHEST DEGREE IMPROBABLE.

Again, that sermon has had a very extensive circulation, thousands upon thousands have been sold, and not the slightest intimation has ever been given, either by friend or foe, that it contained so monstrous and hateful a tenet. Tractarian and High-Church Reviewers, unable to overthrow the arguments have assailed it with the bitterest rancour, but not one of them has been so unjust or such a blunderer, as to fix upon it this disgraceful brand. Protestant editors, of the most commanding talent, have reviewed it in language of strongest approbation, and I have received upwards of fifty letters (some of which are penned by Clergymen of the greatest eminence), wishing it all success, and tendering me their thanks. The unavoidable inference from which is, that Mr. G. is either *preternaturally sharp-sighted*, or (unless a still more unfavourable conclusion be drawn) that he is MOST DEPLORABLY DIM-SIGHTED.

But let us turn to the discourse itself, and endeavour to ascertain whether this gentlemen is *really* so acute as to see what nobody else can see, endued with such a miraculous penetration as to discover that of which no others can perceive a trace. The error (and it is a *mountainous* one) is either to be found therein, or we must charitably presume Mr. G. the subject of one of those mental illusions so often the result of a prejudiced imagination, and the not infrequent offspring of a church-hating bigotry. Is it then a fact, or is it a fancy? Let the *occasion upon which*, and the *design with which* it

was preached be duly considered. Let the *parties (not* persons in authority, *not* ministers, but the laity) for whose instruction and guidance it was written, be kept distinctly before the mind. Let one part be *fairly compared* with another. Let the statements be examined *not apart from* but *with* their contexts. Let these *just* requirements be complied with, and let any dozen or twelve dozen men of ordinary understanding and integrity, sit down and thoroughly search and sift it, from beginning to end, and I stake my reputation for judgment upon the issue, that they will rise from the investigation, unanimously declaring that no such sense as Mr. G.'s can, with the least show of justice, be affixed to it, that the stigma is on my part as unmerited, as it is on his discreditable.

A perusal will demonstrate that it had *no reference whatever* to the excommunication of notorious offenders *nor the most distant allusion* to what qualifies or disqualifies for the sacrament. Neither of these was its object, neither of them is its subject. It has no more to do with church discipline, or the exercise of ecclesiastical authority than it has with the corn-laws. Such matters are wholly foreign to its meaning, altogether without its design; and this is as apparent as anything which plain language can render so, as evident as anything which explicit terms can convey. I conscientiously believe that an intelligent third class Sunday-school child must see, that the object of the composition is to combat the too common evil of *private* Christians judging one another; the whole scope and drift of it, is to expose and condemn the presumption of such as pretend to decide upon their neighbour's state before God, thus daring to invade the prerogative of the Omniscient, who being the alone Heart-searcher, is alone secured from mistake in separating between the *truly* spiritual and the *apparently* so. The sermon has nothing in the world to do with the propriety of forming an opinion upon a professor's *external conduct*, but points out and warns against the folly and arrogance of assuming to form an

accurate judgment upon his *internal condition*, inasmuch as the Church mystical, or body of Christ, is "all glorious *within*," not open to the inspection of man, just because it is mystical, which signifies not perceptible by the human senses: faith, which unites the members to the head being a *spiritual* act, cannot possibly be within the cognizance of *bodily* organs: we may know who are *in* the temple of God, but cannot tell who amongst them are temples of the *Holy Ghost*. *All* the virgins had the *same name*, though five in an inferior sense, *all* carried lamps, and *all* had light, but all had *not* oil; the speechless one sat down at the marriage supper; now, *by whom*, let me ask, and *at what time* was the lack of the former discovered, and the latter detected as wanting the wedding garment, which is worn *not* on the body but on the *heart*, even the *inward* adornment of the "new man?" the answer is,—By the Bridegroom, at his approach, by Him who *alone* "trieth the hearts" and "knoweth them that are his." All that I have taught and insisted upon, as you well know is, that no man is qualified (unless by miracle) to be a discerner of spirits: that to attempt it is at once foolish, vain, and wicked; that to distinguish between the decent formalist, and the inconsistent, though real child of God, is to the creature forbidden, and by the creature impossible. But for the fact then, it would have seemed almost incredible that an adult member of Society, should voluntarily step forth and jeopardize his character either for sense or honesty, by declaring this sermon to teach a most impious doctrine, to anything connected with or leading to which it contains not a particle of allusion, nor, except by the most contemptible distortion can be made to involve. And I have no hesitation in affirming it to be "a gross and mischievous perversion" of my meaning, and that if not *wilful*, it exhibits a mind either blunted by prejudice into perfect dulness, or to the last degree feeble in its powers of discernment. One of the world's greatest writers says, "In hot constitutions zeal is a sort of drunkenness, which so disorders the mind,

that a man sees everything *double* and the *wrong way*."

But if nothing else had opened his eyes to such injustice, it might have been expected that the following sentence (page 60,) would. "*I do not say that persons in authority are not to judge according to evidence*, or that we may not *all* entertain our opinions as to *actions*, but that to pronounce upon an individual's future state, and to pretend an acquaintance with the *secret springs* of conduct, is an undertaking to which the creature is wholly incompetent." Did Mr. G. *overlook* this? He observes *words* and even *particles* when they afford room for cavil. One could have wished that a sentence in page 61, had not also escaped his notice. "The man who is given to peep over the fence and find fault with his neighbour's tillage, generally overlooks his *own* field choked with weeds. Examine yourselves. There is work enough *at home*." Had this led him to the contemplation of Matt. vii. 3—5, coupled with a knowledge of facts in Dissenting Chapels, an assault upon the Church of England might have been obviated.

Before concluding, I have, my friends, a small favour to solicit at your hands, and which I doubt not will be readily granted. It is that you will *study the parable with prayer, and the sermon with attention.* You will thus be qualified to decide whether or not there is "the shadow of a shade" of truth or propriety in this gentleman's allegations. Should it be your conviction that they are entirely wanting in that important thing *proof*, and therefore no better than baseless slanders, you will be put on your guard, and know exactly how much reliance to place on the performance at large. Ab uno disce omnes.

The intention of closing here I take leave to alter, it having occurred to me as possible that an additional page might be considered due to Mr. G. as also to my own church. Having assigned several reasons for declining controversy in general, you may think it but just that I should state the grounds for objecting to discuss the dis-

puted points with him in particular. This opens a very wide field, upon which however I shall but just enter, inasmuch as minutely to investigate or at any length to dwell upon the gross deformities of an author is never agreeable, and in the present case not necessary. Some will look upon his pamphelet as the result of an inborn love of cavil—others as the mere ebullition of a strong and deeply seated principle of church hate*—a third and more charitable class may ascribe it to a severe attack of "scribendi cacoethes,"—and it is perhaps indebted for existence to the threefold stimulant. Be this as it may, an extreme and unbridled eagerness to snarl and find fault even to the snapping at misprints, or something else, has rendered this gentleman at once careless of injustice to me, madly regardless of his own character, and callous to any injury which the cause of truth might receive. Can it be believed that he (a man so *miraculously* shrewd as to see, *when it suited his purpose*, what nobody else can see,) REALLY MISUNDERSTOOD THE SENSE in which the terms "useless" "avails nothing" and "inefficacious" were employed by me in pages 34, 36? *Did* "The *main* design of a sacrament" and the numerous other plain and *explanatory* sentences escape his wondrous penetration? And *were* his eyes fast closed to the many places in which the *external* privileges of the

* That the Pope and his emissaries in their present strenuous efforts to overthrow that bulwark to their progress, the English Church, will have recourse to means which proved so successful in days of old, we may reasonably expect. Who then shall say, how many of Rome's *conscious* tools are at this very time disguised in dissenting and church pulpits? And beyond a doubt, *all* who have for their object the destruction of the Establishment are either the wilful or the *unconscious* instruments and puppets of that mother of harlots. Dissenters should ponder the words of Ireland's cleverest man, "Let us but succeed in overthrowing the Church of England, and we will ride rough-shod over the nonconformists." Well and truly too has it been lately said, "The wily Romanists will unite with you Dissenters in Politics, will make you the stepping stones to their advancement, but once in the ascendant, and they will not merely kick down the ladder but stamp it in the dust;" whence you will not be permitted even to "peep and mutter," which it seems is the present privilege of some among your ministers.

rite are also spoken of or alluded to? Taking the most favourable view of the matter, his mind must be of a very peculiar construction, and supposing, as we fairly may, his powers of reasoning to resemble his powers of perception, why we must not be surprised to find him doubting where he ought to believe, and believing where he ought to doubt; his faith strong where the evidence is weak, and his faith weak where the evidence is strong; receiving as true what he is bound to reject as false, and rejecting as false what he is bound to receive as true: ignorantly denominating the arguments of others "fallacies," and fondly thinking his own fallacies to be arguments. The censure of such a mind is surely the highest praise, and as such it is received. I shall advert but to one other of Mr. G's tactics, which is—THE FORCIBLY TEARING SENTENCES FROM THEIR CONNECTION, THEN STRINGING THEM TOGETHER SO AS TO GIVE A TOTALLY DIFFERENT SENSE, (by which anything might be made to mean anything, and it is repeatedly done, see page 13, &c.) and exclaiming "I am amazed at *your* proposition," which is in fact HIS OWN!!! Such conduct can elicit but one opinion and one feeling, and I really dare not trust myself to designate it in merited terms, but assert without fear of contradiction that every honest man in England, be he Churchman or Dissenter, will without a moment's hesitation decide that it effectually bars the door to discussion, and cuts off the possibility of any and all communication. It is matter for regret, and will I trust be for deep repentance on the part of this writer, that so much so very much of this (which some will call jesuitical trickery,) is to be found in his letter; for whilst it must necessarily cause distrust to rest upon the statements, doubt upon the arguments, and discredit upon the author, it cannot but have the effect of arming the minds of the ungodly and unbelieving with prejudice against religion where they see its ministers using such weapons. I can say in the room of sickness, in the prospect of death, and in the presence of God, that if I set ever so high a value upon the things of time, with a due regard

to my character for common sense and integrity, I would not be the writer of that pamphlet to occupy the richest throne in Christendom. If indeed it can be ascribed to feebleness of apprehension; if the plea of unconsciousness can be entered, and there are parts capable perhaps of allowing an excess of charity so to conclude, then is it far far more excusable: but even in that case controversy is out of the question, for as wilful misinterpretation is an act which reduces a man to contempt, so weakness of understanding is a misfortune which makes him as an author insignificant, and against arguing with such Solomon dissuades us, Prov. xxvi. 4

Whatever might have been Mr. G.'s motive, the *tendency* of his letter is, beyond a question to depreciate and bring into disrepute that Church of which I am a minister. For the purpose then of counteracting any little influence which it might be destined to have, I shall place before you the opinions not of obscure individuals, but the sentiments entertained and felt towards our beloved Zion by some of the most powerful minds and most devoted hearts that ever graced the ranks of nonconformity.

"I freely and cheerfully attend the divine service of the church, knowing nothing in the prayers but what I can heartily say 'amen' to."—*Matthew Henry.*

"Let us give God praise for the national establishment of our religion."—*Matthew Henry.*

"I conform to the Liturgy as a private person to hear it read in public assemblies, in order that I may bear my testimony against *independency*."—*Philip Henry. M. A.*

"The constant disuse of forms is apt to breed giddiness in religion, and it may make men hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in those novelties and variations of expression that they are delighted."—*Richard Baxter.*

"I believe the church of England comes nearer the scriptural plan than any other national church upon earth."—*John Wesley. M. A.*

"I consider it the purest national church in the world."

"I reverence the Liturgy next to the Bible."—*Adam Clarke, L. L. D.*

"The public Liturgy of the established church is a public blessing to the nation; nor is there a church upon earth that so much promotes the abundant reading of the Word of God."—*Rowland Hill M. A.*

"The evangelical purity of its sentiments, the chastened fervour of its devotion, and the majestic simplicity of its language, have combined to place it (the Liturgy) in the very first rank of uninspired compositions"—*Robert Hall.*

"I am charmed and delighted beyond measure, with the reflection, that when pouring out my soul before God, in the appropriate and beautiful language of the church of England, I am actually addressing my heavenly Father in precisely the same words which were used by the holy apostles and primitive disciples of Christ."—*W. Thorpe.*

"Its scriptural doctrines are the themes with which Luther and Cranmer, and Calvin and Knox assailed the papacy and effected the Reformation; its divines have covered its altars with works more precious than the purest gold of the ancient sanctuary of Israel; its literature is the boast and glory of the civilized world; its armoury is filled with the weapons of etherial temper, which its host have wielded, and with the spoils they have won in the conflict with infidelity, popery, and heresy; and its martyrology is emblazoned with names dear and sacred to every Protestant."—*John Angell James.*

You will not fail to observe that the above is the testimony *not* of Clergymen, *not* of Churchmen, but of eminent *Dissenting* Ministers: and it is a very small part indeed of what is now before me and omitted from want of space. Oh, dear brethren, how ought you and I to value the privilege of belonging to that church of which even those who differ from it speak so highly! and well they may, for "Walk through the breadth and length of the Christian world, and place in opposition

to her that church or party which has given so pure a Bible, so sound a Creed, so holy a Liturgy; which has been honoured by so noble an army of martyrs, by so goodly a fellowship of teachers and evangelists, by so glorious a company of the faithful servants of Jesus Christ." Then "walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces." "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces! because of the house of the Lord our God, I will seek thy good."

Ever ready to offer the right hand of fellowship to any and all who hold the Head, I much regret that Mr. G.'s unprovoked attack should require me to call your attention to the following *not very inviting* picture of Dissent as drawn and presented to the world by that well known Dissenting Minister and Writer, the Rev. John Angell James, who will not deny that the quotations are fairly made and convey his meaning, as found in the second edition of his book, "The Church Member's Guide."

"Distraction and division *frequently* result from the election of ministers." "*Secret canvassing*," "*cabals, intrigues*," *and* "*the most disgusting exercise of the most disgusting tyranny*, take place." "A defective education *not unfrequently* prepares a minister to be the cause of much uneasiness." "One half of our church quarrels which take place, originate in lazy, loitering ministers." "*Many* ministers spend one half of their time in running about the country to attend public meetings, and the other in gossipping at the houses of their friends; the natural consequence is, that their sermons are poverty itself." "Some ministers plunge themselves in debt, or involve themselves in politics, or marry unsuitable persons;" "others are of a bad temper,"—"so that a fire of contention is soon kindled, and the whole church is enveloped in flames." "Others are immoral," "yet attaching themselves to a party, they introduce the

greatest disorder and confusion." "It does *not unfrequently* happen, where two or more churches of the same denomination exist in a town, that a most unhappy, unscriptural, disgraceful temper is manifested toward each other." "The affairs of religious societies have been carried into chancery, and strife, ill-will, confusion, and every evil work, have sprung up in the church." "Some deacons make kindness and assistance a cloak for their own tyranny, or a silken web to wind round the fetters they are preparing for their pastor." "What is the deacon of some of our dissenting communities? *The patron of the living, the bible of the minister, and the wolf of the flock;*" "*who, upon the least symptom of opposition to his will, frowns like a tyrant upon the spirit of rising rebellion among his slaves.*" "It is *not unusual for the pulpit to be converted into a source of the most disgusting adulation.*" The members of dissenting churches "are *frequently* hasty in the choice of a pastor, and soon grow tired of the man they choose." *They love their minister dearly with their lips, but hate him as cordially with their pockets.*" "*They treat him like wild beasts, who are kept humble by being kept poor.*" "In *many* of our churches the pastor is depressed far below his level." "He may flatter like a sycophant, beg like a servant, or woo like a lover, but he is not permitted to enjoin like a ruler." "*His opinion is received with no deference, his person is treated with no respect, and in presence of some of his lay tyrants, he is only permitted to peep and mutter in the dust.*"* "The relaxation of discipline may be mentioned

* I think you will agree with me, reader, that to prate of the Clergy being "bound hand and foot," (which is false) comes with a very bad grace indeed *from such a quarter!* According to *their own showing* dissenting ministers are bound, hand, foot, eye, mind, and tongue, "treated like wild beasts," *(encaged?)* and by the lordly "deacons" and other "lay tyrants" only permitted to PEEP AND MUTTER FROM THE DUST!!!!" Poor fellows! surely they would gladly exchange with us; for who would not vastly prefer the discipline of a man of war to the almost irresponsible tyranny which may be exercised in a merchant ship? In the one, all are *free* and all is *fair*, inasmuch as nothing can be done contrary to *known law;* in the

as another source of evil. For the sake of its glittering exterior, *many* a dissenting church has taken a serpent to its bosom." "Alas! alas! how *many* of our churches present at this moment the sad spectacle of a house divided against itself!" "*Church meetings have exhibited scenes of confusion little recommendatory of the democratic form of church-government.*" "Opposition commences; —a church is divided into factions;—the minister becomes involved in the dispute;—and division finishes the scene!" "*Lamentable state of things!* WOULD TO GOD IT RARELY OCCURRED!!"—*John Angell James.*

Believing as I do the English to be the purest branch of Christ's Church beneath the canopy of heaven, still I deny not and never have denied that she has faults, and what on earth is without them, even the sun has spots. But are there no evils to deplore in dissent? Has the boasted purity of that system any existence? Ask the Rev. John Angell James: and if, reader, you happen to be a dissenter, perhaps that able and good man may reply, "Leave those church people alone, and help me to cleanse the Augean stable of dissent, to correct what is amiss among ourselves; the task is Hercu-

other, there is but too often grinding oppression from the lack of such *fixed regulations* to restrain each man from doing what is right in his own eyes. Here we have another instance of this gentleman's rashness in "throwing stones;" and should any one see good fully to answer his letter, I really fear that there will hardly be a pane left whole in his own brittle tenement. A dissenting minister in conversation with a clergyman lately said, "alas, we have *several* bishops, whilst you have but *one* and he *is* a gentleman." "I once happened to ask a dissenting minister to what denomination he belonged: he replied that he was an Independent: so called, he added, though we are the *most dependent creatures* on the face of the earth."—*R. Southey, Esq.* "I pity a priest-ridden people wherever they are to be found; but a *people-ridden priest* is a much greater object of compassion."—*Rowland Hill, A.M.* I do sincerely regret that good and useful men should be thus hampered, and from my heart wish they could but experience the liberty which we enjoy in the church of England, for I thank God that "our provident constitution has taken care that those who are to instruct presumptuous ignorance, those who are to be censors over insolent vice, should neither incur their contempt, nor live upon their alms."

lean, and it will be time enough to be searching for the mote when our own eyes are cleared by a removal of the beam."

And now, dearly beloved brethren, I bid you farewell. Whether we are ever to meet again as pastor and people still remains very uncertain. There have been times during the last two years when a little revival has enabled me to entertain the hope; such times however, have been few and far between. But we *shall* meet again, and where *I* must give an account of *what* has been preached, and *you* of *how* it has been heard. May we severally do it with joy and not with grief. Though amid much very much weakness, and very many infirmities, yet, as far has I have known it, the gospel, Christ, and Him crucified, has been my theme: the instructive, practical, and consolatory truths of the eternal word, so beautifully epitomised in our articles, it has ever been my aim to set forth among you; nor am I conscious of having preached or printed anything, which, were there a needs be, and health granted, I do not feel able to defend and establish by an appeal to that one only standard of right and wrong—THE INSPIRED WORD OF GOD. Let me entreat you daily to study and pray over that precious revelation of mercy, and my earnest petition in your behalf, is, that when I am gone, our blessed Lord may give you a far more able and efficient minister of the New Testament than has fallen to your lot in,

Yours very faithfully and affectionately,

EDWARD PARKER.

Kingsdown,
October 21*st*, 1847.

By applying through the post to the Author (37, St. James's place, Kingsdown, Bristol), any of the preceding letters or sermons may be obtained at twopence each for distribution among the poor, and 50 or more being taken, the carriage will be paid to any part of the kingdom.

NOTES.

[1] Since this volume was sent to the press, a pamphlet has appeared from the pen of a clergyman residing at Clifton. It may safely be pronounced altogether unanswerable, inasmuch as addressing the feelings rather than the judgment, and moreover dealing in assertion rather than argument, *there is nothing to answer*. We might justly say to the Author, "Η σιωπᾶ, η λεγε αμεινονα," or "Quod si demonstrasse sit, quis non quidvis demonstrabit?" It cannot, however, be affirmed that there is nothing to contradict, expose, and censure; and should any Christian have a little time to spare, and think it well thus to employ it, he will find the task one of very easy accomplishment: for although in some degree veiled by a tolerable style, and very much better English than appeared in Mr. W.'s late tract on the Education Question, yet the extreme feebleness of the production, as well as its grossly false charges (Eph. iv. 25), disgraceful imputation of motives (Matt. vii. 1, 2) and Popish theology are sufficiently obvious. I have a near neighbour, one-tenth of whose ability and scriptural knowledge exercised 12 hours hereon, would assuredly toll the knell of the Rev. Edward Walford's pamphleteering notoriety, and perhaps the timely check might save that gentleman much future mortification, by preventing his appearance any more in print. But as my friend "M." will probably look upon the thing as unworthy the trouble and expense of so formal a notice, I shall embrace the opportunity which here presents itself, and very briefly advert to one or two of its darker features; so dark indeed that if this clergyman expects writings such as his to make perverts from among an intelligent and religious people, he is doomed to be grievously disappointed. The subject is, Baptismal Regeneration—the object to entice persons to believe it—and the mode selected for effecting the end, is by an appeal to the parental sensibilities, by working upon those tender affections which a God of love has implanted in man towards his offspring. Such a method of victimizing may succeed in the cases of a few individuals, remarkable alike for weak minds and strong feelings—for sympathetic hearts united to defective intellects—for the power to love but not to learn—these characters so susceptible without being sensible, are likely to become dupes; the intelligent and discerning will, however, perceive that this writer *suppresses* the fact, that not one of his opponents denies that *all* children who die before guilty of actual sin are saved; whilst the

dogma of Mr. Walford and the new sect, involves the horrible idea, that every unbaptized child is eternally lost!! Such is Tractarian comfort—ye parents, mark it well. In the third page, this gentleman bewails the "bitter strifes, false doctrine, heresy, and schism." Such a complaint is suicidal. Who have made the Church of Christ "a by-word and a jest?" Not Evangelical Churchmen, but Tractarian Apostates, who ought to appropriate that page to themselves, and say,

"De *me*
Fabula narratur."

He next proceeds with laying down general principles, which no one denies, and thus, with an outset of truth, throws his readers off their guard, to lead them the more easily into error Most will contend that his motto text on page 5 is decisive of the question against himself: they will argue—if the children do not believe in Christ, they are not intended; and if they do, the distinction is made by their *faith*, and not by the Sacrament of Baptism. Jortin remarks, "When there is a scarcity and poverty of texts to confirm a doctrine, it is inconvenient to give up those which are nothing to the purpose." An inconvenience under which Mr. Walford appears to labour. In the sixth page, this Author has the audacity, or rather the mendacity, to state as follows:—"Through the effects of his (Calvin's) teaching, men (clearly adverting to his opponents), have been led to think that they do honour to an Almighty Creator, when they deny that any secret or mysterious power can be attached to, or conveyed to man through, outward and visible means." I think it is Scott who says, there are some persons, who, like ladies' maids, are so apt at noticing, as to discover what never existed; and the Rev. Gentleman is hereby publicly challenged to prove, by *fair* quotation, that Calvin ever taught anything so monstrously unscriptural. That eminent man, in common with the Church of Christ (not the Church of Rome) in all ages and nations, disclaims any "secret efficacy perpetually inherent in them (the sacraments).....without the agency of the Spirit." And does not our Church say the same, in affirming that they have a wholesome operation in those *only* who receive them worthily? (Art. 25.) But Mr. Walford's language refutes itself by its own absurdity. For if his position were true, the "secret or mysterious power" of the sacraments would annihilate the very faculty of sinning in every receiver: infants would be placed beyond its power by baptism, and adults by the Lord's Supper. But, alas! nearly all the Christian world, so called, "lieth in wickedness" notwithstanding. He is also publicly charged with having *known* this shameful accusation against the ministers of the gospel in England's Church, *to be false at the very time he wrote it!* This will be manifest to all who are in any degree

familiar with the subject, for in another page he speaks of the "hypothetical" principle and "charitable expressions;" which terms are fully declarative of our belief in a doctrine which he is wicked enough to say we repudiate. Surely common prudence might have dictated restraint, and though such a one must be almost too hardened for reproof, and too bad for correction, I cannot forbear recommending to his consideration the ninth commandment, and also that injunction of the Catechism, "Keep thy tongue from evil speaking, lying, and slandering." He rings the changes on the name of Calvin. Let him learn that this same Calvin obtained the praise, in the highest terms, of Hooker, Andrewes, Sanderson, and a host of others, whom the Tract-men would gladly quote. That most eminent critic, Bishop Horsley (termed the Giant Horsley), says, "I hold the memory of Calvin in high veneration;" and the same distinguished prelate, in his last charge to the clergy of St. Asaph, thus writes—"Take especial care before you aim your shafts at Calvinism, that you know what *is* Calvinism, and what it is *not*.....lest when you mean only to fall foul of it, you should unwarily attack something more sacred and of a higher origin.....so closely is a great part of that which is now ignorantly called Calvinism, interwoven with the very rudiments of Christianity. Better were it for the Church if such apologists (Hear it Mr. Walford) could withhold their services." "Non tali auxilio, nec defensoribus istis."

But this priest waxes still bolder as he proceeds, and in page 12 dauntlessly declares, that those ministers of the Church, who, consistently with her code of faith, reject his figment of Baptismal Regeneration, "deliberately intend to practise hypocrisy in the sight of God, and purpose deceit to their neighbour," whenever they administer the rite!!! Now when we consider that the "Noble army of Martyrs"—every Protestant Church in the world—the vast majority of our country's great Theologians—the two present Archbishops of England—probably too all the Bishops, except his Lordship of Exeter, and it may be four or five others—at least five-sixths of the clergy—to say nothing of nearly the whole of the laity (whom by the way he seems to regard, page 14, as a set of honest, sincere, susceptible, selfish set of idiots) differ from him, this affords a tolerable specimen of what the men of this school *will* say, and to what lengths a detected, desperate, and falling party will dare to go. But as the over-charged Cannon falls short of the enemy's lines, and is destructive to the engineer alone; so over-wrought and malicious accusations, are not only powerless and unavailing as regards the accused, but they recoil with fearful and fatal power upon the slanderer, shutting him out from respect and attention, and sinking him into insignificance and contempt. I cannot in a mere note observe farther upon this most discreditable production than just to add, that among its theological beauties, besides the main error, may be seen, that parents *atone* for giving birth to sinful children by having them baptized!! that "the sacramental

system of the Church is but the extension of the Incarnation!!" If by this is meant, as may be fairly supposed, something far beyond the *spiritual* presence of Christ in the sacrament of the Supper, I can only say, and I boldly say, that were any Bishop of our Protestant Church, being cognizant of Mr. Walford's sentiments, to admit him to a cure of souls, such would be an act of treachery to the Truth of God, and an act of treachery to the Church of England. But there is no such fear; our Episcopal Rulers are conscientious and discerning men, and therefore will not place in the situation of Teacher, the Author of what must elicit the indignation and pity of honest and Christian men.

[2] To these Romish tenets is given the "tripping title" of "Church Principles"!! Artfully chosen, however, as is the term, it will fail to give them currency; since, thank God, we live in a day when even the child in a Sunday-school can *distinguish* between *names* and *things*. But principles are followed by practices, and accordingly we find these gentlemen agreeing also with "the man of sin" in disfiguring our places of worship with stone altars—credence tables—piscinas—sedilia—lecterns—faldstools—hagioscopes—crosses—candlesticks—surplices in the pulpit—bendings—bowings—orientation, &c. &c. Surely Tractinity has been well defined "a system of Posture and Imposture;" and true also is the declaration, that it is about as rational and Scriptural to "bow to the east," as it would be to "curtsey to the west"! The minister or member of our Protestant Church who resists these Papal encroachments is termed by the new sect "a low Churchman." This "cuckoo cry" would be heard less frequently were those who use it but aware that every intelligent person knows its *utter inapplicability, and that the teaching and preaching of the Evangelical Clergy, when compared with the Articles, Homilies, and Services of our Establishment, prove them the only consistent men;* whilst an appeal to the same standards on the part of the Tractarian body, not only ensures their discomfiture, but covers them with disgrace. Let the doctrines promulgated in the "Tracts for the Times" be compared with the creed of apostate Rome on the one hand, and with the faith of our Scriptural and Protestant Church on the other, and it is instantly clear as the sun at noon-day that they harmonize with the former, whilst with the latter they cannot associate upon any terms. What an unworthy position do these persons maintain! What must honest Britons think of them? What an abandonment of all right principle has been exhibited in the declaration, "I, a minister of England's establishment, *hold every doctrine of Rome*"!! These are the "men who have subscribed the articles of Cranmer in a *non*-natural sense, but believe the articles of Pope Pius the Fourth in a *natural* sense—men whose *bodies* have been in Oxford whilst their *souls* were in Rome—men who are satisfied to *eat the bread* of Protestantism, and to *do the work* of Romanism—whose voice is the voice of Jacob, but whose

hands are the hands of Esau." Shame, shame upon such mental and moral pravity. The following choice of horns is presented to the founders and abettors of this nefarious scheme. If the Tractarians *do not* perceive their creed to accord with Popery, and to be at variance with the Church of England, they lack *discernment*: if they *do*, and yet remain pocketing the emoluments and fattening upon the resources of the Establishment, they lack *honesty*: but they either do or do not; therefore they are either wanting in *ability*, or wanting in *integrity*. Who then will trust them? And what Christian is there, who, whilst he may find it difficult altogether to repress his indignation, ought not and will not let their awful condition elicit his pity and call forth his most earnest prayers that their understandings may be enlightened and their hearts converted; and then most assuredly they will make God's Word, and *not* Tradition, their Rule—God's Son, and *not* the Church, their Saviour—God's Spirit, and *not* the Fathers, their Teacher—His glory their object—His service their delight—and their everlasting salvation will be the certain blessed result.

[3] Such gigantic strides is Popery making in our land, so frightfully rapid is its advance, that never was there a more urgent claim upon Protestants to bestir themselves than at the present time. So loud is the call for defensive exertion that it might well nigh awaken the very dead, reanimate the sleeping dust of our Cranmers, Latimers, Ridleys, and Hoopers. Daily and hourly are Protestants being shorn of their strength, the Philistines are *all but* upon them; yet still do they slumber on, and unless they can be aroused from their unprincipled apathy, *civil and religious liberty are lost!* If the stand be not soon made, every thing purchased at the dear cost of our martyred forefathers' blood and hitherto held valuable, must be surrendered at discretion; the slave's collar is being slipped on the free and fair neck of England, and ere long the lock will be snapped. Fifty-four years ago there were only thirty mass-houses in Great Britain, now there are near seven hundred! At that time there was not one Romish College, now there are ten, and sixty Seminaries! There are little short of 800 Priests in England alone, and the Jesuits are swarming, how many of them disguised in the University of Oxford time will show. There are too the decoys called "Brothers of Charity," and "Sisters of Mercy," Monasteries, Nunneries, "*et genus omne*." The *political power* of the Papists may be judged of from the facts, that many of them hold high offices in the State—they reckon forty members in the House of Commons—twenty-two Peers of the Realm—seventeen Baronets—and forty-eight leading families, of whom several have an income of forty thousand pounds a-year! Add to this that our Government has endowed Maynooth, is about to establish diplomatic relations with Rome, and will of course rather extenuate its evils than expose its idolatries—the Dissenters are the Pope's political ally—a considerable body in the Church are hardy enough to contend for the worst

abominations of the Papacy—and of the remainder, it is to be feared that not one in ten, whether in Parliament or out, *knows* what Romanism is, and not one in fifty *cares*! And *whence* this appalling ignorance and indifference? I verily believe that it has mainly resulted from the *neglect* and *unfaithfulness* of us ministers, and that in the event of the superstition again becoming dominant in this country, the Clergy will, with but too much justice, be pointed at as the *chief cause*, inasmuch as they (though "set as watchmen") have *not warned* the people against its insidious approaches. As I have elsewhere written, "things would not have been as they are, had the Pastors acted up to the requirements of their Church." The Catholic Emancipation Bill, that "healing measure which made Ireland sore," and the endowment of Maynooth, that act disgraceful to any but idolaters, with other such like anti-Protestant and anti-British evils had never received the sanction of the Legislature, if the Peers and Representatives of the people had learnt through the pulpit, the features of that dire and desolating heresy of which they have evinced themselves so utterly ignorant. The fact is, the ministers of religion *themselves* have been, and I fear but too many of them still are, to a great extent unaware of the evil with which we have to contend, and therefore saw not, and it may be even now see not, the necessity of constantly warning their flocks against the unscriptural, anti-social, and disgusting code of the Prince of Italy. Hence the apathy and insensibility which now alas seem the substitutes of that deep religious feeling and unbending integrity which have in past times given to the truth-loving Islanders to stand highest in the estimation of the kingdoms. The people of this country are to a most extraordinary degree ignorant of the *real character* of the papal system, and while they remain so, must, as a consequence, remain indifferent to the progress of their foe; just as the infant dreads the approach of the tiger no more than the approach of a sheep, being *unconscious* of the animal's propensities and of his own peril. Whilst every true Christian will offer to Popery the most strenuous opposition on account of the dishonour it does to the cause of God, and the ruin it brings upon the soul of man, there is at the same time not an individual in this realm, be his creed what it may, that would not present to it his sternest resistance were he but aware of its deadly antagonism to his *temporal* interests and *social* happiness. Let Britain's population only know *what it is;* lay open to their view its *principles, policy,* and *history,*—nay, give them but a glance at the *true* portrait of "the Man of Sin," and the men of every city, county, class, and creed, will doggedly withstand the efforts now being made on the part of treacherous statesmen, fawning priests, and winning sisters, to delude them into becoming the victims of so intolerant, bloodthirsty, and pickpocket a scheme. The one only effectual, and at the same time most legitimate, simple, and easy mode of checking the advance of Italy's nefarious devices, is, to *instruct the people*. And be it observed, that it is a means which has *never failed* either in this or any other

country. No nation and no generation can be named as having embraced Popery with a *knowledge* of its *real* character, tendencies, and results; just because no nation and no generation will voluntarily and wilfully become the miserable dupes and priestridden slaves of a degrading superstition. It is impossible to read the annals of our race without perceiving that Rome's agents and missionaries have been *most* successful, where they have found the mind of man the *least* enlightened; and the reason is obvious, it is among such they can best *conceal* the monstrous features and ultimate objects of their principles and acts. And here is England's danger: yes, I repeat it, *England's* danger. There is not one in one hundred of the population, whether among rich or poor, high or low, educated or uneducated, who can give any *full* and *intelligent* reason why they are Protestants! They have no adequate conception of the iniquities and enormities of that system which Christianity repudiates. And of this advantage has been taken; the wily subtle old harlot, using Tractarianism as her Tirewoman, has donned her holiday costume, painted her face, and by her blandishments and meretricious smiles is now perverting the unwary; "the cat-footed beast of Rome is indulging us with the velvet of her paws, *until* she have an opportunity of striking in her talons." This opportunity, however, she will never have, if the Christians of this country will be but faithful to their God—if the subjects of this country will be but loyal to their sovereign—if the men of this country will be but true to themselves, and regardful of their hearths and homes. And that they may be, means *must* be used and that promptly. The inhabitants of every large town *can* hold public meetings and invite a deputation of the Reformation Society to attend and give information.—Lectures upon Popery *can* be delivered weekly, in school and other rooms, either by the clergy or the more intelligent of the laity.—Congregations *can* be shown the monster evils of that idolatrous church from the pulpit.—Suitable tracts *can* be largely distributed among the mass of the population.—Fathers, husbands, and brothers, *can* read and meditate upon "Michelet's Priests, Women, and Families."—And every elector *can* sternly refuse his vote to any man who is prepared by future concessions to Rome, to betray his Queen, his country, and his God.

[4] No Protestant can, without stultifying himself, consider the Church of Rome any part of the Church of Christ; such an admission would write schismatic upon his own forehead, and put it out of his power to vindicate the Reformation. Her presumptuous claim, indeed, is that she *alone* has right to the title; and that, out of her pale is no salvation: but then she is *her own witness, no one else* will testify in her favour; all true Churches denounce her as eminently heretical, and with horror and disgust, repudiate her principles, doctrines, worship, and practices. They acknowledge her to be a Church in the same sense as Satan is an angel, but they neither do, nor can, nor will, allow the

Harlot of the Seven Hills to be identical with the Chaste Spouse of Christ. Some one in his ignorance, said—"There is only a paper wall between the Papists and the Protestants;" the reply was—"But the *whole Bible* is written upon it." The Church of Christ makes *the Bible* the rule of faith; the Church of Rome makes *unwritten traditions* the rule of faith. The Church of Christ has *three* persons in the Trinity; the Church of Rome has *five*, for she deifies the Pope and the Virgin Mary. The Church of Christ makes *Him* its head; the Church of Rome makes *the Pope* its head. The Church of Christ teaches *justification by faith;* the Church of Rome pronounces *a curse* upon her for the act. The Church of Christ says, "Marriage is honourable in *all;*" the Church of Rome says, "Priests *must not* marry—and women had *better not.*" The Church of Christ has *one* mediator; the Church of Rome has *many.* The Church of Christ worships *God* alone: the Church of Rome worships *saints, angels, images,* and even *a bit of paste.* The Church of Christ is persecu*ted;* the Church of Rome is the persecu*tor.* The Church of Christ has *two* Sacraments; the Church of Rome has *seven.* The Church of Christ ministers *both;* the Church of Rome refuses *the cup* to the laity. The Church of Christ makes the Eucharist *commemorative and spiritual;* the Church of Rome *carnal* and *expiatory.* The Church of Christ says, Baptism is *a sign;* the Church of Rome that it is the *thing signified.* The parallel might easily be lengthened, were it necessary, and the unscriptural, irrational, and even indecent character of her other jugglеries and enormities be exposed. Reader, how *can* such a community be a part of the Redeemer's holy Church!! *The Bible* designates her "The mystery of iniquity"—"Babylon, the great"—"the man of sin"—"the great whore that sitteth upon many waters:" and calls God's people to "come out of her, that they partake not of her sins, and receive not of her plagues." *The Church of England* designates her "ungodly and counterfeit"—"Anti-Christ"—"reprobate"—"idolatrous—"the great strumpet of all strumpets"—"the mother of whoredom"—"the universal tyrant"—"the promoter of rebellion"—"an oppressor"—"covetous"—and "the Babylonical beast of Rome." *The Bishop of London* has recently pronounced her a "schismatic"—"superstitious"—"idolatrous"—"the mystery of iniquity:" declared her "principles" to be "hideous;" her doctrines "fatal and extravagant;" "as bad now as at the Reformation," being "retained by her unchanged—unmitigated—unqualified." *The Bishop of Bath and Wells* writes her "the opponent system of Christianity." And we must not imagine that it is *wrong* thus to call things by their *right* names, a zeal for God's truth requires it. St. Paul calls the Galatians "fools;" the Cretans, "liars"—"evil beasts"—"slow bellies:" "the Saviour denominates the Pharisees "blind guides"—"fools"—"painted sepulchres"—"hypocrites"—"serpents"—"generation of vipers"—"a corrupt and wicked generation;" and the false prophets are called "dogs," and "crafty workmen." It is a reigning evil among us that

truths are not plainly spoken, hard things are called by *soft names*, Flander's lace is put on cloven feet, and thus the distinction between right and wrong is lost, or so dimmed as to be imperceptible. In spite, however, of this faithlessness, this sacrifice of principle, this pandering to a meretricious refinement, we can, thank God, clearly enough perceive, that the Church of Rome is no part of the Church of Christ; *there is so much difference* between what Scripture teaches, and what Scripture condemns—between what it approves and what it denounces—between worshipping God and worshipping idols—between light and darkness—truth and error—holiness and sin—between the clear mountain stream and the filthy sewer—between the chaste spouse of Christ and the harlot of Babylon—between the body of which He is the head, and that "man of sin" of which Satan incarnated in the Pope is the head, as to render the distinction *wide as the antipodes, broad as eternity*. We are compelled, in this particular, to be as exclusive as Rome herself; and shall so continue, unless we become living instances of her tenet, that "ignorance is the mother of devotion," or have the hardihood to encounter the woe denounced against those who "call evil good, and good evil; put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter."

[5] Having seen what these gentlemen think of Rome, perhaps it may be interesting to the Reader to know what the Papists think of them. In the "Rambler," of January, 1850, a Roman Catholic periodical, appears the following, "First of all come your unblushing Romanizers, and a most dishonest set I take them to be. A good many of them have turned Papists, and saved their characters for consistency; but as for the rest, they are the most impudent rascals breathing. Denounced by their own Church, and anathematized by Rome, they copy the Papist wherever they dare, edit Romish books, visit Romish Churches abroad and sometimes in England, call the Church of Rome their Sister, talk about Catholic saints and ceremonies, avow their belief in Transubstantiation, revile the Reformation, hate to be called Protestants, and even get up a sort of sham High Mass in their Churches and Chapels. For these men I have no respect. I don't mean to say that they are all consciously scoundrels, far from it; but I do mean, that, with their views, it is monstrous for them to refuse to submit to the commands of Rome. Then we have the Anglo-Catholics; men who really and heartily dislike Popery I believe, though, for my life, I cannot see how it is that their views do not lead to Popery. These persons devoutly believe that the Reformation was conducted on what they call "Church Principles." They have a set of dogmas, which are a sort of Popery and water; some notions or other about the Real Presence and the Sacramental character of ordinances, fasting, absolution, and all the rest of it. They don't thoroughly like the Union of Church and State, yet they dare not denounce it." The *statements* of this writer cannot be gainsayed, but

what is his *object?* To drag or drive these unhappy men into that gulf of perdition, the Church of Rome.

[6] In this "day of rebuke and blasphemy," we are told that the Bible is unintelligible without the Church's interpretation, and that, excluding private judgment, putting our understandings in our pockets, we are bound to abide by that which it offers. The advocates of this project refer us to the "Fathers" as safe and sufficient guides, and their writings are dignified with the title of "The Commentary of *the Church;*" a designation which, thus applied to *individual* authors, involves "a pious fraud," or rather an *impious* one. However valuable they may be as witnesses to facts, we reject them as sound or safe expositors for the following reasons:—1. Because they are locked up in the dead languages, and it would moreover require a life to read them. 2. "Because it is difficult if not impossible to distinguish the genuine from the spurious. 3. Because even their genuine works have been altered and corrupted, something suppressed or something added. 4. Because their real meaning is hard to come at from obscurity of style, difference of idiom, and oratorical flourish. 5. Because they contain enormous falsehoods, and a vast deal of pernicious doctrine. 6. Because they differ from each other on points of fundamental importance. I am prepared to produce from the "Fathers," as they are called, and leading Roman Catholic Writers, *Eleven* different interpretations of Matt. v. 25. *Fifteen* different interpretations of 1 Cor. iii. 10—15, and *Eighteen* different interpretations of the Lord's Prayer! This will serve as a specimen of that *unanimity* which is now being drummed into people's *ears*, but will be rejected by their *understandings*. 7. "Because the same writers have often altered their opinions." Truly this is a lucid guide! Uncomeatable—unintelligible—inconsistent—full of dissensions—often absurd—and as often false. Whilst the Bible is to be had—clear—consistent—harmonious—true—and infallible! Can any man, without a blush upon his cheek, tell me that the former is easier to understand than the latter? That my "private judgment" (for to that *is, and must be, the final appeal)* is less likely to err upon the interpretations of the Fathers than upon the declarations of the Apostles? When it shall be proved that the walls of Windsor Castle can be more readily seen through than a lady's veil; when it shall be demonstrated that the human eye can with greater facility penetrate a rock of granite, than a pane of glass; then, and not till then, shall I distrust the faculty of reason upon what is plain and intelligible, and rely upon it in what is obscure and difficult, nay, impossible to be understood. The Scripture declares itself to be a sufficient, perfect, and the only rule of faith; a Divine Teacher too is therein promised to remove the scales of ignorance from our eyes, the darkness from our understandings, and to lead us into all truth; and this is just what we need, since the cause of the obscurity is in *us*, and not in the Word; it is vision in the *agent*, and not visibility in the

object, that is wanting. "The page of Revelation is as clear as ever it will be; let our perceptive organs be clarified, and all will be intelligible. It is with us in this particular as with the Jews; on their conversion the Scripture will not be altered, but the veil will be taken away from their minds, and then will they read and understand, and believe what now their blindness conceals from them." Let us, dear reader, pray for this spiritual illumination, assured that the more largely we partake of it, the greater will be our comfort and usefulness, and the more competent shall we be to try man's fallible works by God's *in*fallible Word.

[7] When a Bishop is unfortunate enough to accord with the new sect, he is termed by them "God's Vicegerent," and nothing must be done "without him;" but should he do his duty, and oppose this mischievous faction, then forsooth he is "appointed by the Whigs" and "no Churchman." In like manner, when Sir H. J. Fust in the "stone altar" case, gave judgment *against* the Tractarian party, his decision was declared by Dr. Pusey and others to be of no force, to have no weight, he being only a Layman. Now that in the matter of Baptism his judgment is *for* them, it is, say they, "all important," "very satisfactory," "quite decisive." Is it possible for these men to imagine that they are not seen through? Such inconsistency is transparent to children. The Bishop of Newfoundland (whose sneers, I, as a minister of Christ, consider it right to bear rather than to retort), in a feeble and wretched attempt to warn (rather to prejudice) his clergy against my sermons on Baptismal Regeneration, has of late thus written—"I might content myself with informing or reminding you that the Judge of the Court of Arches (whose learning and impartiality have never, I believe, been impugned), has recently decided judicially, that Baptismal Regeneration is certainly held by the Church of England. His judgment was given, as you are aware, after having the subject most fully and ably discussed, and upon a careful review and comparison of the arguments and authorities. He has decided, I say, that Baptismal Regeneration is held by the Church of England, that a Bishop is justified in refusing institution to any clergyman who denies it. It might be sufficient, and perhaps would be safer to refer you to this judgment, and to ask you to weigh it against Mr. Parker's, &c." When the Bishop penned the above, did he not KNOW that the question was *still open*, *still unsettled*, *still sub judice?* Is it possible that he could be ignorant of the fact that an *appeal* was at once lodged against the decision of the Dean of Arches? Can he be without the knowledge that it is even now before a higher Tribunal? And verily, should the *six superior Judges*, aided and advised by the *Archbishops* of Canterbury and York, and the *Bishop* of London, reverse the judgment, I see not how the Bishop of Newfoundland or his brother of Exeter, can with any show of consistency, or even decency, continue to preside over a Diocese within the

Protestant Church of England. The one intimates that he *would* refuse institution to a clergyman not holding this dogma, and the other *has* done so: if then the highest ecclesiastical and civil authorities should pronounce the error to be on *their* side, surely they will resign, nor madly await the indignant thunder tones of a nation's voice, demanding, and *justly demanding* that the *same* measure be meted to *them*, as they would have meted to *others*. Moreover, as far as a See is of more importance than a Parish, precisely so far must it be more important that a Bishop be sound in the faith, than that an Incumbent be so: the mistake of a Captain in the field of battle is as nothing to the mistake of a General. If, upon more mature consideration, the Bishop's circular should seem to call for so much notice, I shall address a respectful letter to his lordship; and therefore at present only farther observe, that the decision of the Dean of Arches was *not* the result (as Dr. Field affirms) of "a careful review of the authorities," that gentleman himself having declared that there was a "physical impossibility" in the way of his consulting them: which declaration, together with the astounding preponderance of argument and evidence in favour of Mr. Gorham, leave little doubt but that the verdict will be in his favour, and that he must and will be inducted to Brampton Speke.

Gorham *v.* the Bishop of Exeter.

Thanks be unto God. True "Church Principles" have triumphed! The Romanizing party have suffered a defeat so signal, that from it they can never recover, if the Laity and the sound portion of England's Clergy be but faithful to themselves—their Country—their Queen—their Church—and their God. The news has just reached Bristol, that the Judicial Committee of her Majesty's Privy Council, consisting of, and representing *the Laity* (be it well noted) as well as the Clergy, the highest, Civil and Ecclesiastical Authorities of the Realm, have expressed the Judgment, that Mr. Gorham, in teaching that there is no necessary connection between the two parts of the Sacrament of Baptism, has taught nothing "Contrary or repugnant to the declared doctrine of the Church of England." Then it follows, that the Bishop of Exeter and his adherents, whose opinions are *diametrically opponent* to those of Mr. Gorham, *do* hold and teach what is contrary and opponent to the declared doctrine of our Scriptural, Evangelical, and Protestant Church. Opposites or contradictions cannot be *both* true; the Church cannot by any possibility be at the same time "the pillar and ground of *truth*," *and* the pillar and ground of *falsehood*. Common honesty therefore demands that these gentlemen do at once quit her pale, openly declare themselves, what they really are, Dissenters, and either go to Rome, or form a community of their own, as the Southcotians, Jumpers, Irvingites, and other fanatics have done before them. The people of our land prefer truth, common sense, and

religion, to the maddened phrensy of superstition; and the next step looked for and required on the part of true Churchmen, is, that induction be refused to such candidates for orders as hold Baptismal Regeneration: for otherwise, what respect will be entertained for a Church which tolerates error by the admission of known and convicted heretics? Whether this troublesome faction will suffer expulsion, voluntarily depart, or be "lawless and disobedient" enough to resist the decision, remains to be seen. One thing is certain, and ought especially to encourage; it is, that this calm, lucid, beautifully expressed, and just judgment, supplies a rampart of all but impregnable power in defence of that freedom which Englishmen know so well how to value, inasmuch as it establishes the principle that *Laymen equally with Clergymen are members of the Church.* And let them never, under any circumstances, on any account, concede their *Right* to have a voice in Ecclesiastical matters; for let them be well assured that in the hour of such surrender, they will become the tame, trampled upon, abject slaves of a haughty, tyrannical, domineering hierarchy. With the exception of "minister-ing God's Word and the Sacraments," Laymen are to the full as much Churchmen as their brethren in orders, and every whit as competent to be members of a spiritual court; and it must be an age vastly darker than this, wherein an insignificant knot of priestly incendiaries, will succeed in cajoling them out of, or wresting from them, these *their Rights as Christians and Freemen.*

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